

PROVERBS I-IX : SEPTUAGINT, PESHITTA AND TARGUM

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A Dissertation submitted in partial fulfilment
of the requirements for the Degree of Doctor
of Philosophy of the University of St. Andrews

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I should like to express my thanks to Professor William McKane for the help and guidance he gave in determining the main thrust of this Thesis and for the many insights I have received from him.

I am especially indebted to my wife, Eve, for her painstaking efforts in the typing of the manuscript.

(a) I certify that James Macfarlane has fulfilled the conditions of the Resolution of the University Court, 1967, No. 1 (as amended), and is qualified to submit this thesis in application for the Degree of Doctor of Philosophy.

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Signature of supervisor

(b) I was admitted as a research student under Ordinance 350 (General No. 12) on^{1st}.....October 1976 and as a candidate for the degree of Ph.D. under Resolution of the University Court, 1967, No. 1 (as amended) on^{1st}.....October 1976.

The following thesis is based on the results of research carried out by myself, is my own composition, and has not previously been presented for a higher degree. The research was carried out in the University of St. Andrews under the supervision of Professor William McKane.

.....
Signature of candidate

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ABSTRACT

The thesis examines the translational style and characteristics of the Septuagint, Peshitta and Targum texts of Proverbs I - IX. It also investigates inter-relationships between the various texts.

The Septuagint

For differences between the Greek and Hebrew texts, the traditional approach of scholarly emendation of the texts to produce exact equation between the two is contrasted with the attempt to gain understanding of such differences by considering the exegetical style and method of the Greek translator. A special class of differences between the texts, viewed as a problem in its own right, is the existence of Greek doublets.

In considering translational style two major cultural factors emerge in the form of Hellenistic influence and Jewish influence. A background of Hellenism can be observed in the translator's use of Greek proverbs and allegory, as well as peculiarly Greek metaphors and concepts. A Jewish background can be observed in the extensive use of the literary device of parallelism, as well as numerous Biblical quotations and allusions.

Other translational traits noted include problems of vocalisation of the consonantal text, the use of heightened emphasis in comparisons, basic mistranslations of various Hebrew words (including the technique known as homoeophony), and grammatical restructuring of the syntax of extended passages of text.

The Peshitta and Targum

As well as the general question of the relationship of the Peshitta and Targum to the Masoretic text, the major problem of their interaction with each other is also investigated. It is clear that literary dependence exists on the part of one text or the other.

ABSTRACT

The question which is examined is which text has priority. A significant part of this problem is centred on the extensive number of Syriacisms, and various corruptions, in the Targum text.

In looking at the Syriac translation a further characteristic of its text is the large number of Greek readings to be found there. Attention is directed to determining how these readings have come into the Peshitta text. It is argued that only a small number of these readings take the form of later interpolations and that the majority can be shown to stem from the translator himself. Detailed examination of the Syriac, Greek and Hebrew texts is undertaken to determine these interconnections with reasonable certainty.

Other traits of the Syriac translator which are scrutinized include abbreviated renderings of the Hebrew, repetitions of the same word where one would expect the use of synonyms, harmonisation of parallel or related texts, smoothing out of grammatical difficulties in the Hebrew, and textual rearrangement of various kinds.

The Targum, considered on its own, is shown to lack the expansions and paraphrastic renderings characteristic of many other Targum texts. It is suggested that this feature of the Targum to Proverbs is bound up with the question of its relation to the Syriac version. The few additions which do occur in its text are very concise, often no more than one word. The question of anthropomorphism is considered but it is shown that there is no particular effort to avoid this kind of reference to the Deity. One possible example of the translator's style may be found in the use of word play, and some instances of this are considered. The main case which is presented, however, is that the Targum is a heavily edited version, derived from the Peshitta and that this accounts in the main for its lack of spontaneity and freedom of expression.

PREFACE

The following is a brief outline of the system I have used for manuscript citations and bibliographical references. In citing Greek uncial manuscripts I have used the same notation as that found in H. B. Swete, The Old Testament in Greek, Vol. II, 1891. For Greek minuscules I have used the notation found in A. R. Holmes and J. Parsons, Vetus Testamentum Graecum, Vol. III, 1823. Swete however, in Proverbs, does not cite readings from Codex Venetus. For this uncial codex therefore, I have retained the Holmes and Parsons notation of MS 23.

When this research thesis was begun there was no critical edition of the Peshitta text of Proverbs available. I made use of the texts in the printed editions (Lee, Walton, and Trinitarian Bible Society) as well as the photolithographic reproduction of Codex Ambrosianus by A. M. Ceriani. During the course of the work The Peshitta Institute at Leiden published a new critical edition of the text (The Old Testament in Syriac According to the Peshitta Version, Part II, fascicle 5, Proverbs, prepared by A. A. Di Lella, 1979). I assimilated the new text into the work and have added manuscript references and other comments as footnotes throughout the appropriate sections of the thesis. I have used the same notation for manuscripts as that found in Di Lella. While Di Lella's printed text agrees in the main with the readings of Codex Ambrosianus (designated as MS 7a1), it is nevertheless necessary to distinguish between the two texts on occasions when, for various reasons, Di Lella's printed text differs from the readings of the Codex.

For the text of the Targum I made use of the edition of Lagarde, Hagiographa Chaldaica, 1967 (Photoreproduction of the

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1873 edition), as well as the Targum text in the Rabbinic Bible (Miqraoth Gedoloth). I supplemented these texts with readings from a mediaeval manuscript of the Targum. A description of this manuscript is given in J. Levy, Chaldäische Wörterbuch über die Targumim, Vol. II, introduction p. iv, 1867. Although the manuscript itself was not available to me its readings were extensively collated and published by H. Pinkuss in his article, 'Die syrische Uebersetzung der Proverbien', ZAW, 1894, pp. 65-141; 161-221. I have used the same notation for this manuscript as that given by Pinkuss (MS 1106).

For bibliographical references in the main body of the commentary, I have used the economical system of citing only the author and page number, in the case of books. For periodical articles I cite the author, periodical and page number. For authors with multiple articles I also add volume number and date of publication, to avoid confusion. Similarly, in the case of books, it is necessary on occasion to give a full bibliographical reference, in order to avoid confusion. The list of abbreviations, and full bibliography, is placed before the introduction to the commentary.

ABBREVIATIONS

AV	Authorised Version
AWEAT	Archiv für Wissenschaftliche Erforschung des Alten Testaments
BDB	Brown-Driver-Briggs, <u>A Hebrew and English Lexicon</u>
BHK	Biblia Hebraica, 3rd Edition
BHS	Biblia Hebraica Stuttgartensia
BWAT	Beiträge zur Wissenschaft vom Alten Testament
BWANT	Beiträge zur Wissenschaft vom alten und neuen Testament
DVETFK	Deutsche Vierteljahrschrift für Englisch-Theologische Forschung und Kritik
G-K	Gesenius-Kautzsch, <u>Gesenius' Hebrew Grammar</u>
HUCA	Hebrew Union College Annual
JBL	Journal of Biblical Literature
JNES	Journal of Near Eastern Studies
JRAS	Journal of the Royal Asiatic Society
JSS	Journal of Semitic Studies
JTS	Journal of Theological Studies
KB	Koehler-Baumgartner, <u>Lexicon in Veteris Testamenti Libros</u>
KB3	Koehler-Baumgartner, <u>Hebräisches und Aramäisches Lexikon zum Alten Testament, 3rd Edition</u>
L.S.	Liddell and Scott, <u>A Greek-English Lexicon</u>
LUA	Lunds Universitets Årsskrift
LXX	The Septuagint
MT	Masoretic Text
MGWJ	Monatsschrift für Geschichte und Wissenschaft des Judenthums
NEB	New English Bible
OTS	Oldtestamentische Studien
RB	Revue Biblique

ABBREVIATIONS

RSV	Revised Standard Version
TT	Theologisch Tijdschrift
Thes.Syr.	Thesaurus Syriacus
VT	Vetus Testamentum
VTs	Supplements to Vetus Testamentum
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
ZAW	Zeitschrift für die alttestamentliche Wissenschaft
ZDMG	Zeitschrift der deutschen morgenländischen Gesellschaft

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Introduction

The aim of the present study is to investigate the characteristics and inter-relationships of the Septuagint, Peshitta and Targum texts of Proverbs Chapters 1-9. Rather than pursue the method most commonly encountered in such studies, i.e. that of examining selected texts, it was decided to attempt a continuous commentary of the chapters under review, in order to provide as balanced and complete a picture as possible of the characteristics and procedures of the various translators. Thus, while the broad results of the study are discussed in a selective way in this Introduction, it is possible to consult the commentary for any verse in Proverbs 1-9 to find an observation on the translation process which is effected in the various versions at that point.

In relation to the Greek text of Proverbs, it has long been known that it differed frequently and widely from the Hebrew of the Masoretic text. The preoccupation of scholars in this matter has been in attempting to account for these numerous and often striking divergences. Two early and important studies which (either drew on or) sought to account for the different readings of the Greek were those of Vogel (G. J. L. Vogel in A. Schultens, Proverbia Salomonis, 1769) and Jaeger (J. G. Jaeger, Observationes in Proverbium Salomonis Versionem Alexandrinam, Leipzig, 1788). What may be said to characterise the work of Vogel is the assumption that the Greek represented a different and, by implication, a better Hebrew text than that now found in MT. Consequently, numerous emendations of the Hebrew were proposed. Many of the emendations suggested by Vogel on the basis of the Septuagint can still be found in the footnotes of BHS at the present time, e.g.:

1:21 חמיות or חמיות for MT המיות (p. 6);

2:6 מפניו for MT מפיו (p. 9);

2:15 במעולותם - delete 'ב' (p. 11);

3:8 לשרך for MT לבשרך or לשארך (p. 14);

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- 3:21 יזלו for MT יליו (p. 17);
 5:11 ונחמת for MT ונחמת (p. 32);
 5:18 בוך or לבוך for MT ברוך (p. 33);
 6:23 תוכחות מוסר for MT תוכחת ומוסר (p. 41);
 6:24 גַּע for MT גַּע (p. 42);
 8:23 נוסחתי for MT נסכתי (p. 58);
 8:29 בחוקו for MT בחוקו (p. 59);
 9:1 חצובה for MT חצובה (p. 61).

Scrutiny of these emendations reveals them to be subtle and skilful, requiring in most instances only small changes to the Hebrew. It is ample testimony to Vogel's dexterity in this matter that these suggested readings have appeared in successive commentaries down to the present day. Some of the suggested readings are more compelling than others, but in any case, since they are of such a long-standing nature, all of them are reconsidered in some detail in the commentary. Since Vogel's time the number of emendations proposed by commentators on the basis of the Septuagint has grown to such an extent that, for practically every other verse in Proverbs 1-9 it is possible to find some alteration of the Hebrew advocated in this way. Many of the emendations are, quite simply, inherently improbable when considered soberly in their respective contexts, but the problem of why the Greek text should give rise to so many scholarly speculations remains a challenging area for investigation.

In his study of various passages in the Septuagint of Proverbs, Jaeger also made observations about the Hebrew text, e.g.:-

- at 1:19 the Greek translator read בעוליו instead of בעליו;
 at 2:16 he read עזה instead of אשה;
 at 4:15 he read מרעהו instead of מרעהו;

but his attention was directed more to the Greek text itself and to its general character as a piece of translation. He notes accurately

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interpolations from other passages, e.g.:—

- at 1:21, ἐπὶ δε πυλαῖς δυνυστων..., from 8:3;
- at 1:27, ἡ ὅταν ἔρχεται ὑμῖν ὁλεθρος, from 1:26;
- at 3:15, καὶ δε τιμιον..., from 8:11.

He establishes double translations of the same passage, e.g.:—

- 1:14, καὶ μαρσιπκιον... ἡμῖν;
- 2:2, παραβαλεῖς δε... τῷ νῖφ σου;
- 4:10, καὶ πληθυνθησεται ἔτη ζωῆς σου.

Perhaps more importantly, he shows an awareness of interpretation on the part of the translator, through his ability to correlate similar passages and draw general conclusions from these comparisons, e.g.:—

- At 3:31, he compares the translation of οὐκ with that at 26:6.
- At 3:32, he compares the expression 'he (the perverse man) will not sit in council with the righteous' with a similar sentiment at 15:12.
- At 6:12, he compares the loose rendering ὁδους οὐκ ἀγαθας with a similar rendering at 16:29.

His judgment of the translator's Hebrew text at these and other places is influenced by this broad awareness of the character of the version.

In this aspect of his work, Jaeger has a surprisingly 'modern' approach, and one which was not fully assimilated by his immediate successors.

To return to the question of the doublets, however, it was his recognition and treatment of these which was his most influential legacy. He took the view that double translations stemmed from the work of a reviser. The reviser's work could be generally recognised by its more accurate or literal form of translation when set against the other half of the doublet. In Jaeger's study this tends to be a tacit rather than an explicit assumption. This theory was endorsed by Lagarde (P. de Lagarde, Anmerkungen zur Griechischen Übersetzung der Proverbien, Leipzig, 1863),

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and appears in a more thoroughgoing and radical form in a relatively recent work by Fritsch (C. T. Fritsch, The Treatment of the Hexaplaric Signs in the Syro-Hexaplar of Proverbs, Journal of Biblical Literature, Vol. 72, 1953, pp. 169-181), who argues that the doublets in Proverbs stem precisely from the revision of the Septuagint undertaken by Origen. It may be convenient, therefore, to consider Fritsch's thesis at this point, since it may be viewed as a particular application of the general proposal put forward by Jaeger. Fritsch attempts to identify readings from the supposed revision of Origen on the basis of exactness of translation and also by reference to the critical signs in the Syro-Hexaplar. The Syro-Hexaplar, however, presents difficulties for Fritsch, since the critical signs do not always agree with the test of literalness. He therefore divides its readings into three categories:-

1. doublets with 'correct' diacritical signs;
2. doublets with 'incorrect' diacritical signs;
3. doublets with no diacritical signs.

Before considering one or two examples, a basic question which must be raised in this matter is whether, in fact, there ever was a systematic revision of the Greek translation of Proverbs as implied by Jaeger and specifically argued by Fritsch. There are factors which weigh against such a conclusion. Although doublets are more common in Proverbs than in most other books of the Greek Bible, they are not of a frequency that would suggest a thoroughgoing revision. Considering Chapters 1-9, there are, by Fritsch's own reckoning:-

- two doublets in Ch. 1 (1:7; 1:14);
- five doublets in Ch. 2 (2:2; 2:3; 2:18; 2:19; 2:21);
- one doublet in Ch. 3 (3:15);
- one doublet in Ch. 4 (4:10);
- one doublet in Ch. 5 (5:19);
- two doublets in Ch. 6 (6:11; 6:25);

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none in Ch. 7;

one doublet in Ch. 8 (8:10);

three doublets in Ch. 9 (9:7; 9:8; 9:10).

The question which this prompts, if these passages really are examples of the work of a reviser, is why there are so many uncorrected passages, which exhibit substantial deviation from the Hebrew. One may illustrate this point by referring to the doublet at 1:14, κοινον δε βαλλαντιον κτηρωμεθα παντες, και μαρσιππιον εν γεννηθητω ημιν, 'let us all possess a common purse, and let us have one pouch'. It is almost certainly correct, as Jaeger and Fritsch both hold, that the second line of the Greek is an accretion to the text. It can be shown that the term κοινον in the first line relates readily to the expression κοιωνησον αιματος in v. 11 (see note at 1:14). The problem that remains, however, is why this particular line should have been seized upon or deemed necessary of correction in the process of a revision of Proverbs. The rendering, 'let us all have a common purse' can be related to the Hebrew without difficulty (כִּים אַחַד יִהְיֶה לָכֶלֶב). If one looks back just two verses, however, to 12b, one finds a total disjunction between the Greek and Hebrew texts (see commentary p. 27ff.). What kind of a revision process are we to envisage which 'corrects' a readable and straightforward passage, but leaves a difficult and obscure reading untouched?

To the specific thesis of Fritsch that the doublets are Hexaplaric in origin, one must raise further questions. The principal test which determines whether part of a doublet is Hexaplaric or not, according to Fritsch, is that of literalness. Indeed, in a revision of the sort proposed, one would expect precision and accuracy of translation to be conspicuous. However, close examination of a number of the 'Hexaplaric' doublets shows them to be deficient in this respect. Some examples are 1:14; 2:19; 5:19; 6:11; 6:25; and 9:8. In the example at 1:14,

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already noted, לו is omitted in translation in the 'hexaplaric' line, though represented in the other part of the doublet. At 2:19, the 'Hexaplaric' line, οὐδε μη καταλαβωσιν τριβωσιν τριβους/ ^{εὐθείας} lest they should attain to straight paths' (Hebrew, נִיְנִיּוֹתַי, 'paths of life'), patently deviates from the Hebrew. Fritsch is compelled to suggest that εὐθείας is an inner Greek corruption. At 5:19, following Jaeger and Lagarde, Fritsch holds that ἡγείσθω σου καὶ συνεστῶ σοι, 'let her lead you and let her be with you', is a double rendering of the Hebrew נִיְנִיּוֹתַי, literally, 'let them intoxicate you'. Fritsch has to concede that neither of the two renderings is literal. In order to determine which is the 'Hexaplaric' addition, he resorts to the critical signs in the Syro-Hexaplar. At this point Fritsch falls into a circularity of argument. It will be recalled that he contends that the critical signs in the Syro-Hexaplar are, in many instances 'incorrect', and have to be judged on the basis of the test of literalness. Here Fritsch uses the critical signs to decide which is the corrected or Hexaplaric reading. The logic of the procedure is clearly contradictory.

At 6:11, Fritsch takes the view that the last two lines of the Greek, εἰν δε δοκνος ... ἀκαυτομολήσῃ, are a translation of the Hebrew of v. 11, and are older in origin than the first two lines of the Greek, which are consequently viewed as Hexaplaric. However, the last two lines of the Greek are so unlike the Hebrew in content that it seems more satisfactory to view them as a secondary interpolation or free expansion, rather than some bizarre kind of translation of the Hebrew of v. 11. Even if they were to be viewed as part of a doublet of v. 11, the translation in the first two Greek lines of נִיְנִיּוֹתַי and נִיְנִיּוֹתַי by κακος ὁδοικοπος and ἀγαθος δρομευς could hardly be viewed as exact renderings.

At 6:25, the second line of the doublet, μηδε συναρπασθης ἀπο των αὐτης βλεφαρων, 'neither be caught by her eyelids', is viewed by Fritsch

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as Hexaplaric. Although the rendering in this line is more accurate than that in the first line of the doublet, the verb construction in both lines deviates from that in the Hebrew, which is a third person feminine jussive. Perhaps a more compelling point in relation to this doublet, however, is that a modified form of it can be found in the Peshitta. This would strongly suggest that it is of a pre-Hexaplaric origin.

At 9:8, various additions can be found in different MSS (see note) which Fritsch views as doublets of line one of the Greek. This view of these readings is criticised in the commentary (p. 408f.). However, his contention that line one, *μη ἐλέγχε κακούς, ἵνα μη μισώσιν σε*, 'do not reprove the wicked, lest they hate you', is Hexaplaric, is brought into question by the observation that the Hebrew singular *רָע* is not only translated by a plural (*κακούς*) but used with the same sense as attributed to it in v. 7. This suggests almost certainly that the hand of the same translator was at work in both passages, and there is no reason for believing 7a to be Hexaplaric.

These examples provide sufficient evidence to cast doubt on the general proposal of Fritsch that the doublets in Proverbs are of Hexaplaric origin. He offers no compelling reason for accepting his view that the critical signs of the Syro-Hexaplar (where they are 'correct') indicate a new addition to the text inserted by Origen, rather than the traditional view that the obelus indicates an additional reading in the Greek which was present in the text before the compilation of the Hexapla. Indeed, in the examples noted above, it was observed that, at 6:25, the Greek doublet was incorporated into the Peshitta which, in Proverbs, frequently reflects Greek readings. Since the Peshitta came into existence at an earlier period than the Hexapla, it strongly suggests that the doublet was pre-Hexaplaric in origin. While it would be satisfying to have a unifying and comprehensive theory of the doublets in the Greek version of Proverbs,

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it seems more likely that the empirical reality of the text will continually frustrate such designs. Detailed examination of the text suggests only that the doublets came about in a random and haphazard way. Inaccuracies of translation, through highly selective interpretation or simple misinterpretation, remain abundant. Indeed, it is the abundance of such readings in Proverbs which has doubtless provided a constant source for correction or comment by numerous transcribers of the text, over long periods of time. Some additional readings certainly give the impression of careful comparison with the Hebrew, others less so. It is likely that many of the readings in the doublets came about, not by an immediate comparison by a copyist of the Hebrew and Greek texts, but that a more familiar or well-known version of a text was set alongside that already in the manuscript. The actual origins of such readings could probably never be determined. Such a process would, in part, account for the random nature of the readings supplemented in this way.

An important and influential work of the mid-nineteenth century was that of Lagarde (P. de Lagarde, Anmerkungen zur Griechischen Übersetzung der Proverbien, Leipzig, 1863). His interests were primarily textual and were applied to both the Hebrew and Greek texts. He was influenced by both Vogel and Jaeger and, on occasion, his condensed notes consist of no more than a reference to the work of either of these two (e.g. Proverbs 6:22, 23b, 24a - p. 24). Jaeger in particular, is frequently cited. Thus, on p. 24, just noted, one can find four references to Jaeger and, on every other page, similar citations occur. It was Jaeger's interest in double readings, interpolations and suggested emendations to both the Hebrew and Greek texts which struck a particularly sympathetic chord in Lagarde. Another major influence on him, and one which added to his range of textual observations, was the collation of Greek MSS readings made available in the edition of the text of Proverbs published by Holmes and Parsons (A. R.

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Holmes and J. Parsons, Vetus Testamentum Graecum, Vol. III, Oxford, 1823). Although lacking the readings of Codex Sinaiticus (x), which have to be supplemented from the later manual editions, Holmes and Parsons remains the most comprehensive source of manuscript readings at the present time, for the Greek text of Proverbs. Nevertheless, whatever his merits as a textual critic of the Septuagint, his preoccupation with textual explanations was Lagarde's greatest weakness in dealing with differences between the Greek and Hebrew texts. Jaeger's observations on translational characteristics in the Greek version of Proverbs either made little impression on Lagarde or were ignored by him. He favoured the method of making direct equation between the two texts and was prepared to emend one or the other drastically to make the equation correct. A few examples of this method, applied to the Hebrew text, are:-

1:3, Greek read מוֹסֵם for MT מוֹסֵם;

1:8, Greek read מוֹסֵם for MT מוֹסֵם;

1:32, Greek read מוֹסֵם for MT מוֹסֵם;

Apart from the difficulty of accounting for the consonantal differences between these words, it is noted in the commentary that מוֹסֵם is an obscure word, while מוֹסֵם and מוֹסֵם are not recorded in Biblical Hebrew. Indeed, the last word appears to be an entirely synthetic construction by Lagarde himself. A few examples of emendation proposed for the Greek text would be:-

2:11, καλη and ὅσια to be deleted as dittographs from βουλη and (ἐνν)οια;

2:19, read ζωης instead of εὐθειας;

5:3, suggests reading προς ἑλαιου instead of προς καιρον.

These proposed changes are arbitrary alterations or suppressions of the text, without manuscript support, to produce an artificial conformity between the Greek and its Hebrew original.

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In all of these cases it is possible to look at the problem more broadly as a translational one, but this is an approach rarely countenanced by Lagarde. His occasional suggestions of Christian influence upon the Septuagint text similarly reflect his overall approach, since such readings presuppose the displacement or effacement of the 'original' text. Nevertheless, Lagarde's study is of importance, not only for the many observations he makes on the Greek text, but also for the considerable influence his work had on later commentators on Proverbs.

A subsequent work which dealt not only with Greek readings, but incorporated detailed observation on the Peshitta and Targum texts of Proverbs, was that of Baumgartner (A. J. Baumgartner, Étude Critique sur L'État du Texte du Livre des Proverbes, Leipzig, 1890). He was strongly influenced by Lagarde and, in his notes on the Greek text, Baumgartner repeats a number of the observations made by him, e.g., at 1:11 he follows the suggestion that the Greek read נַעֲרָה instead of MT נַאֲרָה ;

at 1:27, that כַּשְׁעָה was read instead of MT כַּשְׁאוּה ;

at 3:21, he accepts Lagarde's explanation of καραππηγες as a partial dittography of ἐρρηκτων (v. 20), etc.

However, it would be incorrect to suggest that Lagarde's rigorous textual approach to the problems of the Greek version of Proverbs is wholly accepted or followed by Baumgartner. On numerous occasions he registers dissent from Lagarde's proposals and shows a generally more cautious attitude to the problem of divergent readings, e.g., 1:12.

What is characteristic of Baumgartner himself is a detailed sequential noting of the differences between the Hebrew text and the representation of it in the versions. A useful broad outline of the latitude to be found in the Greek is built up by Baumgartner and is apparent in the presentation of results to be found at the end of his commentary (p. 247 ff.), e.g. addition or omission of personal pronouns,

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changes of person, inaccurate translation of verb tenses or forms, representation of adjectives by nouns and vice versa, etc. In this one feels a broad and helpful framework is being established which assists in the assessment of various divergences in the texts. A criticism which can be brought against Baumgartner, however, is that this review of results appears to signify for him little more than an aggregate of atomistic, isolated observations. There is surprisingly little attempt to co-ordinate similar passages, words or difficulties, etc. in the detailed observations to be found in the commentary itself. There is a noticeable inconsistency which stems from this whereby Baumgartner is in some instances prepared to accept divergent Greek readings stemming from translational latitude, but in numerous other instances resorts to textual solutions (cf. G. Gerleman, Studies in the Septuagint, III, Proverbs, Lunds Universitets Årsskrift, N.F., Avd. I, Bd. 52, Nr. 3, 1956, p. 5). Two simple examples will suffice to illustrate this point. At 1:3 he rejects Lagarde's suggested emendation of מוֹסֵב for מוֹסֵב, to account for the reading στροφας λογων, and he offers his own theory of the Greek reading as stemming from MT. At 1:11 and 1:18, where the Greek has unexpected renderings of the root אָבָה, he repeats the textual explanation of Lagarde, that is, to read forms based on אָבָה or אָבָה. This is in spite of the fact that the two passages are in close proximity, can be readily compared, and where the probability of a translational problem is much higher than that of a textual one. This inconsistency of approach has reduced the impact which Baumgartner's work might well have made on subsequent scholars. Indeed, the ambivalence of attributing Greek readings to textual origins or simply to loose renderings without adequate means for distinguishing between the two, is one that has persisted in successive commentaries and could be readily exemplified in: D. G. Wildeboer, Die Sprüche, Kurzer Hand-Kommentar zum Alten Testament, Freiburg, 1897; W. Frankenberg, Die Sprüche, Handkommentar zum Alten

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Testament, Göttingen, 1898; C. H. Toy, A Critical and Exegetical Commentary on the Book of Proverbs, The International Critical Commentary, Edinburgh, 1899; A. Müller and E. Kautzsch, The Sacred Books of the Old Testament, Part 15, The Book of Proverbs, Leipzig, 1901; D. Steuernagel, Die Sprüche, in Die Heilige Schrift des Alten Testaments, Zweiter Band, pp. 276-323, Tübingen, 1923; B. Gemser, Sprüche Salomos, Handbuch zum Alten Testament, 2nd Ed., Tübingen, 1963; R. B. Y. Scott, The Anchor Bible, Proverbs. Ecclesiastes, New York, 1965; to select a few. Different emphases appear in different works. Thus Toy (1899) frequently emphasises the translational freedom of the Greek, whereas in a study such as that of Kuhn (G. Kuhn, Beiträge zur Erklärung Des Salomonischen Spruchbuches, Beiträge zur Wissenschaft vom Alten und Neuen Testament, 3, 16, 1931), the textual approach is strongly reaffirmed, with multiple emendations proposed for both the Hebrew and Greek texts.

A relatively recent study in which a consistent approach has been taken to problematical readings in the Greek text, which are viewed primarily as translational or exegetical, is that of Gerleman (G. Gerleman, Studies in the Septuagint, III, Proverbs, Lunds Universitets Årsskrift, N.F., Avd. I, Bd. 52, Nr. 3, 1956). He applies in a rigorous way approaches to the Greek text that can be found in part in Jaeger and Baumgartner. Gerleman's study is based on a broad selection of texts which are organised into a variety of categories, which may be said to reveal characteristics of the translation of Proverbs. Some examples of these categories are:-

the use of assonance;

the use of metrical structure;

examples of a religious or moralising tendency;

passages showing Hellenistic and Stoic influence.

The correlation of readings exhibiting similar characteristics, leading to some understanding of the translator's way of tackling specific

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problems in the Hebrew, is a method widely adopted in this commentary. Thus one can concur generally with Gerleman's way of analysing the Greek, and can frequently confirm attributes already outlined by him, e.g. in addition to passages noted by Gerleman as exhibiting a moralising tendency (such as 2:11; 3:9), one could add:

1:3, פִּיִּי translated as δικαιοσύνην ἀληθῆν, 'true righteousness';

1:19, the reading ἡ γὰρ ἀσεβεία, 'by ungodliness';

9:10, נִיִּי translated as διανοίας ἀγαθῆς, 'good understanding';

Nevertheless, there is in Gerleman's study a decided emphasis on attributing the leading characteristics of the translation of Proverbs predominantly to influences from Greek culture; thus the various sections dealing with Greek metre, Greek proverbs and sayings, and the evidence of Stoic influence. This view is somewhat one-sided and needs to be corrected by examples of Jewish influence and culture which have affected the overall character of the version. Probably the weakest section aimed at demonstrating Greek cultural influence on the Septuagint of Proverbs is that dealing with evidences of Greek metre. Gerleman is here following the lead of H. St. J. Thackeray, The Poetry of the Greek Book of Proverbs, Journal of Theological Studies, Vol. XIII, 1912, pp. 46-66, who attempted a large-scale classification of various metrical forms and types to be found in the Septuagint of Proverbs. While the undertaking of such a task requires expert knowledge of Greek metre, the deficiency of Thackeray's thesis is apparent to the general reader. He resorts to arbitrary elisions, transpositions, deletions, additions and emendations of the text on such a scale as seriously to undermine the credibility of his proposals. This point is conceded by Gerleman himself, (LUA p. 15) who can produce, by comparison with Thackeray, only a small number of examples of metre, of which only three occur in Chs. 1-9 (2:22; 6:10; 9:15). Considering the amount of text covered, and the fact that these examples relate to only

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fragments of lines, one must wonder whether such occurrences of Greek metre, if they be so, are not fortuitous rather than intentional. By comparison with this, the ordinary Hebrew device of parallelism is a commonplace in the Septuagint of Proverbs. It is so much part of the technique of translation that one often finds that the parallelism in the Greek is more 'exact' than that in the Hebrew, or that parallelism is completed by the translator where it is considered to be defective in the Hebrew. The following examples demonstrate a tendency on the part of the translator to create parallelism, where the literary device is not apparent in the Hebrew text itself:-

- 1:5, δεξασθαι τε ... νοησαι τε;
- 1:12, καταπιωμεν δε αβτον ... και αρωμεν αβτου την μνημην;
- 1:20, εν εξοδοις ... εν δε πλατειαις;
- 1:25, εμης κνοης ρησιν ... τον εμον λογον;
- 1:24, εχालουν ... εξετεινον λογους;
- 1:27d completion of line by η όταν ερχηται υμιν ολεθρος;
- 2:9, τοτε συνησεις ... και κατορθωσεις
- 2:14, επι κακοις (omitting) ... επι διαστροφη κακη;
- 5:1, εμων νομιμων (Hebrew) τα δε ρηματα μου;
- 5:9, δικαιων κωνων ... καρπων δικαιοσυνης.
- 5:12, καιδενει ¹... μαστιγοι δε;
- 5:25, πτοησιν επελθουσιν ... ορμας ασεβων επερχομενας;
- 4:8, περιχαρωςον αβτην ... τιμησιν αβτην;
- 4:26, ορθας τροχιας ποιει ... οδους σου κατευθυνη;
- 5:9, ζων σου (Hebrew) ... σον βιον;
- 5:16, (μη) υπερεχχεισθω ... διαπορευεσθω;
- 5:17, εστω σοι ... μηδεις αλλοτριος μετασχετω σοι;
- 5:19, ομιλειτω σοι ... συνεστω σοι;
- 6 :5, εκ βροχων ... εκ παγιδος;

¹ B text: ελεγει.

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- 6:11, κακος οδοικορος ... αγαθος δρομευς;
 7:2, εμας εντολας ... τους δε εμους λογους; (Hebrew יְהִי לִי);
 7:16, τεταχα ... εστρωχα;
 7:17, την κοιτην μου ... τον δε οικον μου;
 7:18, ελθε ... δευρο;
 7:22, ωσπερ δε βους ... και ωσπερ κυων;
 7:23, η ως ελαφος ... ωσπερ ορνεον;
 8:13, οδους κονηρων ... οδους κακων;
 8:14, εμη βουλη ... εμη φρονησις;
 8:21, υπαρξιν ... αγαθων;
 8:23, κρο του την γην κοιησαι, και κρο του τας αβυσσους κοιησαι;
 8:26, διοικητους ... οικουμενα;
 8:28, 29, ηνικα ισχυρα εποιει ... και ως ασφαλεις ετιθει ... και ισχυρα
 εποιει; ¹
 8:34, μαχαριος ανηρ ος ... και ανθρωπος ος;
 9:18, ουτως γαρ διαβηση υδωρ αλλοτριον
 και υπερβηση ποταμιον αλλοτριον. (A, κ^c, a, 23 and minuscules)

All of these examples represent instances where the Greek diverges from the Hebrew in some way, so that the formulation of parallelism stems from the Greek writer in each particular case. Although some of these readings may well be secondary additions to the Septuagint text of Proverbs, e.g. 9:18 above, the examples of parallelism are so common and widespread as to be accepted as a general characteristic of the translation. Against this background, Gerleman (LUA p. 18ff.) is not compelling when he argues that some examples of parallelism (of the antithetic type) to be found in the Septuagint Proverbs are suggestive of Greek literary influence. In Chs. 1-9, six examples are produced (1:22; 5:16; 6:1; 6:11; 6:26; 8:26) where it is argued that the Greek has antithetic parallelism as opposed to synonymous parallelism in the Hebrew. Apart from the fact that, in some

¹ B text: και ως ισχυρα εποιει ... και ως ασφαλεις ετιθει ... και ως ισχυρα
 εποιει.

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of these examples, it is debateable whether such a distinction can be drawn between the two texts, the general prevalence of parallelism, as indicated above, considerably weakens Gerleman's contention. Parallelism in its various forms is the one certain and distinctive feature of Hebrew poetry. The pervasive influence of parallelism in the Septuagint of Proverbs, whether of the synonymous or antithetic type, is predominantly due to the Hebrew poetic tradition.

There is greater force in Gerleman's contention (LUA p. 30ff.) that Greek proverbs and sayings have been utilised in the text at certain points as convenient ways of dealing with a Hebrew text that was either obscure or only partly understood. The best example of this in Chs. 1-9 is to be found at 7:22 where, for the difficult Hebrew text **וּכְעָסַתְּ אֶל מוֹסֵר**, the Greek reads **καὶ ὡς κῆρ κυων ἐκ δεσμῶν**, 'and as a dog in chains'. It is noted by Gerleman, as it was earlier by Thackeray (JTS XIII, p. 65) that this is a near quotation of a proverb found in Zenobius - **κυων ἐκ δεσμῶν**. Also, the little homily on the bee at 6:8, peculiar to the Septuagint text, reveals a distinctively Greek view of the nature of this insect. Baumgartner (p. 68) made the telling point that the Old Testament view of the bee is quite different from that found in this passage.

Alexandrian Allegorising

In addition to this, one could note that, at some points in Chs. 1-9, one can detect traces of Alexandrian allegorising. Thus, at 2:17, instead of the **וְהָיָה נָחָם** of the Hebrew, one finds the figure, or perhaps the abstraction, of Evil Counsel (**κακή βουλή**). At 5:5, it is possible to interpret the Greek as depicting the images of Folly (**ἄφροσυνη**) and Death (**θάνατος**) accompanying the evil woman's victims to the underworld. Although a strongly disputed passage, it is possible, at 7:6, 7, that the harlot, in the Greek, is depicted in the image of Aphrodite Parakuptusa (G. Boström, Proverbia studien, Lunds Universitets Årsskrift, N.F., Avd. 1,

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Bd. 30, Nr. 3, 1935, p. 120ff.). An interesting factor which links these passages is that they can all be related to the figure of the $\eta\gamma\omega\pi\alpha$. There are some grounds, therefore, for suggesting that the dramatic and didactic elements of these passages are being heightened through an allegorical understanding of the woman as representing Evil Counsel, Folly and Death, and also by depicting her in the mythical image of the Love Goddess.

Greek Metaphors and concepts

Other examples of Hellenistic influence manifesting itself in the text are the use of Greek metaphors and concepts. In a number of places one encounters Greek military terms, e.g. $\kappa\epsilon\rho\chi\alpha\rho\alpha\chi\omega$, 'to surround with a palisade' (4:8); $\sigma\tau\alpha\tau\omicron\kappa\epsilon\delta\epsilon\upsilon\omega$, 'to set up a military camp' (4:15); $\epsilon\mu\beta\alpha\lambda\lambda\omega$, 'to ram a ship' (7:5); $\epsilon\chi\omicron\kappa\epsilon\lambda\lambda\omega$, 'to run a ship aground' (7:21). It can be seen that these examples form two pairs which are similar to each other in meaning and relatively close in actual proximity in the text, and it is suggested in the commentary that there is some interaction between them. At 6:14, the unusual reading $\kappa\omicron\lambda\epsilon\iota$, 'in a city', i.e. in a civic community, is an interpretative expansion of the Hebrew and is related to the fact that the term יָרֵךְ , 'neighbour' is in several places translated by $\kappa\omicron\lambda\iota\tau\eta\varsigma$ (11:9; 11:12; 24:43/MT 24:28). The Greek pattern of civic community life is a model which the translator uses from time to time to understand references in the Hebrew text to social behaviour (Thackeray, JTS XIII, p. 65). One also finds some reflections of Greek civic life in the expression $\kappa\alpha\rho\eta\sigma\iota\alpha\nu \delta\gamma\omega$, 'to speak openly' (1:21). This idiom is particularly associated with the civic debates of Athenian citizens.

Biblical Quotations and Allusions

Nevertheless, not all unusual interpretations and exegetical expansions in Chs. 1-9 can be related exclusively to Greek influence. There are specifically Jewish traits to be found in Proverbs 1-9, in

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particular, references to or quotations from writings that later came to be included in the canon of scripture. There are a number of passages in Chs. 1-9 where one finds scriptural texts appended to or set into other readings, in this way serving an illustrative or exegetical purpose. Thus, at 1:7, there is a quotation of Psalm 110:10 (LXX), 'The fear of the Lord is the beginning of wisdom ...'. At 1:12b, there is the use of a phrase found in Psalm 33:17 (LXX), also in Psalm 108:15 (LXX) and other places (see note), 'and let us remove (ἀρᾶμεν) remembrance (μνημὴν) of him from the earth'. At 1:19, there is an allusion to Jeremiah 6:13 in the expression, 'all who practise lawlessness'. At 2:22, there is an allusion to Psalm 7:6b (thus Jaeger p. 25) - 'the ways (ὁδοὶ) of the ungodly will perish from the land'. At 3:15, 16, there is a quotation of Proverbs 8:11b, 'no precious thing is equal to her' (thus Jaeger p. 29). In the same passage there is a possible allusion to Proverbs 5:6 in that both passages contain the uncommon term εἰς ὁρατόν, 'clearly discernible'. In addition, there is a near quote of Isaiah 45:23 - 'from her mouth proceeds righteousness' (thus F.Hitzig, Die Sprüche Salomo's, Zürich, 1858, p. 23). Lastly, there is a near quote of Proverbs 31:26 (i.e. the Hebrew and not the Greek text form) - 'law and mercy she bears upon her tongue' (thus Jaeger p. 30). The four additional lines in the Greek at 4:27 are exegetical expansions of themes in vv. 26 and 27 of the preceding text. Thus the expansion 'for God knows the ways of the right (δεξιῶν), but those of the left (ἀριστερῶν) are twisted', is an elaboration of the first line of v. 27 - 'do not turn to the right (δεξιά), neither to the left (ἀριστερά). The addition in the Greek at 7:1 - 'my son, honour the Lord and you will be strong, apart from him fear no other', is reminiscent of recurring phrases in Deuteronomy and Joshua (e.g. 'fear the Lord your God' (Deuteronomy 6:13); 'be strong ... do not be afraid' (Joshua 1:9)). Also the expression, 'honour the Lord' can be found in exactly the same

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form at Proverbs 3:9. In renderings and additions at 8:22ff. there are echoes of the Creation narrative in Genesis Ch. 1. For example, in the Greek, one finds a division between the upper waters and lower waters, reflecting the cosmological model of Genesis Ch. 1, although this is not apparent in the Hebrew original of Proverbs 8:22ff. At 8:31, the expression, 'when he rejoiced in the completed (συντελειουε) earth' recalls strongly the conclusion of the first of the Creation narratives - 'and heaven and earth were completed (συνετελεσθησαν)' (Genesis 2:1). Although peculiar to the * text, it is also noted in the commentary that, at 8:25, there is a quotation of the * reading at Psalm 89:2. At 8:26b, the paraphrase 'when he assigned his throne upon the winds' drawn on imagery found in the Psalms (e.g. Psalm 104, LXX 103) and, in particular, in the book of Job (Ch. 26:9, 10). It is argued in the commentary that the paraphrase also reflects the Hebrew cosmology of the upper and lower waters, separated by the vault of heaven. At 9:12 and 9:18, there are two self-contained additions to the Greek text of a homiletic nature. These appear to be built up primarily from material found elsewhere in Proverbs, and from other books in the Greek Old Testament. Thus, at 9:12ff, on the theme of pursuing winds, reference is made in the commentary to Hosea 12:1, Proverbs 28:7 and Ecclesiastes 1:14. Regarding the imagery of vineyard and field, reference is made to Hosea 10:1, Isaiah 5:1 and, in particular, Proverbs 24:30 ff. The imagery of the desert and waterless land in the last line of the addition at 9:12, seems almost certainly to have been inspired by the text at Hosea 2:5 (LXX, following the verse numbering in A. Rahlfs, Septuaginta, Stuttgart, 1935) - 'I will set her as a desert, and I will appoint her as a waterless land and I will kill her with thirst'. Similarly in the homily at 9:18, the main admonition to avoid 'strange water' and not to drink from an 'alien fountain' seems to have been derived from Proverbs 5:15ff. (thus H. Oort, Spreeken 1-9, Theologisch Tijdschrift, 1885, pp.

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379-425; Toy, op. cit.; Müller-Kautzsch, op. cit.), where there is a passage in both the Hebrew and Greek texts which features the symbolism of waters and the fountain. The idiom 'to set one's eye on' (if that is the correct reading of the text) can also be found at Proverbs 23:5. Finally, the last two lines of the addition beginning - 'that you may live a long time ...', have been lifted with only small changes from v. 11 of the same chapter.

It can be seen from this that the Biblical tradition exercises a significant effect on the character of the Greek version of Proverbs 1-9. While it is clear that much of this material has penetrated the text over a period of time, it seems very probable that a few of these Biblical-type references or allusions existed in the earliest text form or text forms of the Greek Proverbs. This is exemplified by 1:12b, where a Biblical phrase, 'to remove one's memorial from the earth' is found, not as an explanatory appendage to the verse, but is given as the actual translation of the Hebrew of v. 12b which, viewed literally, is quite different from the Greek (similarly the paraphrase at 8:26b).

In most cases the quotations or allusions relate to the Greek version itself. In one instance, however, at 3:16, the quotation of Proverbs 31:26 is based on the Hebrew text and not on the Septuagint, which differs greatly from the Hebrew at that point. Nevertheless, whether through the Hebrew or, as is generally the case, through the Septuagint itself, the Biblical tradition is a significant factor in understanding some forms of phraseology and a number of the expansions which are to be found in Proverbs 1-9.

There is no one decisive key to understanding the problems of the Greek text of Proverbs, and one must approach each difficulty in as empirical a way as possible. The following paragraphs summarise further observations that emerged from the basic investigation into the meaning

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of the text, with regard to characteristics of the Greek version.

Differing Vocalisation of the Hebrew text

There are a number of instances where the translator has vocalised his text differently from that of the Masoretic pointing. Some examples of the translator's differing vocalisation are:- 3:4, שכל ; 3:12, כאב ; 3:33, יורד ; 8:7, שפתי ; 8:22, זרכו . Thus, for instance, at 3:4, שכל appears in MT as a noun, but, in unpointed text, the Greek translator read it as an imperative form of the verb שכל, while, at 8:7, the suffixed form שפתי, 'my lips' of MT is read by the translator as a construct form, שפתי. The latter is one of a number of examples where the superiority of Masoretic pointing can be readily accepted.

Heightened Emphasis

Exaggeration or heightened emphasis, particularly in a construction where a comparison is being made, is a characteristic that can be observed from time to time. Examples of the translator's exaggerating or heightening a comparison to make a point clear are:- 1:13; 3:31; 4:14; 5:4; 6:11; 7:4; 7:15; 7:26; 9:12. For example, at 6:6, in the exhortation to observe the ways of the ant, the Hebrew reads, 'consider her ways and be wise' (וַחֲכָם). The translator intensifies the exhortation which he renders as, 'see and covet her ways and become wiser than her' (ἐξέλθου σοφωτερος). Again, at 7:26, where victims of the evil woman are said, in the Hebrew, to be 'many' or 'numerous' (רַב־מִן), in the Greek these victims become 'numberless' (ἀπείριθτοι).

Basic Mistranslations

Sometimes unusual renderings are due to no more than lack of comprehension of the Hebrew text and the Greek readings reveal not so much a religious, cultural or philosophical bias on the translator's part, as a display of clever guesswork and native wit. This can be illustrated by the translation of such words as מִי־שָׂרִים and נָפֶל (see notes at 1:3 and

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1:5), which the translator did not recognise as substantives, but for which he approximated a meaning on the basis of their respective roots, קל and קל . Sometimes in such a situation he arrived at a wrong understanding by relating the unknown term to an incorrect root, as in the case of קל at 4:9, deriving from קל , 'defend', and קל at 9:3, deriving from קל , 'call'. This explanation may also account for the unusual translation of קל at 5:11 and קל at 6:3, the first being related to the more familiar קל , 'repent' and the second to a hypothetical root קל , 'speak'. Even where the translator arrives at an approximately correct understanding, one can see in these examples the familiar method of resorting to a root to extricate sense from a difficult term. This method, however, could not solve all such difficulties and, in a number of cases, the translator relies on no more than the general context to attribute some meaning to an obscure word or expression. Examples of this approach can be detected in the translation of קל at 1:11, 18; קל at 3:15 and elsewhere; קל at 7:6; קל at 7:16; קל at 7:18; קל at 7:20; קל at 8:19, קל at 9:3.

Homoeophonic Renderings

An unusual and interesting category of guesswork in the Septuagint at large, a few examples of which can also be found in Proverbs 1-9 is what Caird (G. B. Caird, Homoeophony in the Septuagint, in *Jews, Greeks and Christians*, Leiden, 1976, pp. 74-88) has described as 'homoeophonic' renderings. The term 'homoeophonic' is descriptive of a technique whereby an unknown Hebrew word is translated by a similar-sounding Greek word, in such a way as to produce sense in the rendering as a whole. To the modern student of language it appears as an unscientific and possibly even bizarre method. At an early period, however, when lexical aids were either scarce, fragmentary, or non-existent, it may have seemed more reasonable as a means of relating words in different languages than it does to the modern mind. The phenomenon of homoeophonic renderings was earlier observed by Thackeray

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(H. St. J. Thackeray, A Grammar of the Old Testament in Greek, Vol. I, Cambridge, 1909), some of which he categorised as being influenced by 'a popular but doubtful etymology'. Examples of this translation method in Proverbs 1-9, suggested by Caird, are:- 7:22, $\alpha\epsilon\kappa\omega\theta\epsilon\iota\varsigma$ and פִּתְּאֵי ;

7:16, $\delta\mu\phi\iota\tau\alpha\sigma\iota\varsigma$ and חֲסִינֹת ;

8:33b (lacking in B, א), $\delta\sigma\phi\rho\alpha\gamma\eta\tau\epsilon$ and תִּפְרֵן (roots $\phi\rho\alpha\sigma\sigma\omega$ and פִּרַע) ;

4:9, $\tau\rho\upsilon\phi\eta\varsigma$ and תִּפְאָרֶת .

Caird concedes that there will be varied reaction to the list of examples he gives, some appearing to be self-evident, others perhaps being more obscure and tenuous. Nevertheless, the very fact that there is some support for homoeophonic renderings in Proverbs 1-9 leads to a very interesting possibility for understanding the Greek rendering of one of the important, but difficult words in the Hebrew. It appears to have gone unnoticed by both Thackeray and Caird that the translation of יָסָד by $\delta\mu\phi\omega\zeta\omicron\nu\sigma\alpha$ at 8:30 is another example of the phenomenon they have described, even though both note the similar example of the rendering of הַסִּי (in the sense 'sound') by $\delta\mu\phi\omega\nu\iota\alpha$ at Ezekiel 23:42 (Thackeray, Grammar p. 37; Caird p. 84). In the case of Proverbs 8:30, one is in the fortunate position of being able to compare a similar approach to the word יָסָד at Nahum 3:8. While the note at 8:30 should be consulted for the various details involved, one may remark here that it is of more than passing interest that the transliteration Ἰσῶν at Nahum 3:8 appears in the א text as Ἰσῶν . Wutz (F. Wutz, Die Transkriptionem von der Septuaginta bis zu Hieronymus, Beiträge zur Wissenschaft vom Alten Testament, N.F. 9, 1933), with his interest in transliteration in the Septuagint, noted the similarity of treatment of יָסָד in these two passages.

If this observation has some substance, it considerably weakens the many suggestions put forward which relate the Greek translator's view of

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ἵδκ to the root ἵδκ, its various derivatives and their nuances. It also, with other considerations, weakens Gerleman's view that one may see in ἀποζουσα an expression of the Stoic cosmology assumed to be held by the translator. It reveals primarily that ἵδκ conveyed no meaning at all to the translator but that, under the pressure of necessity, he resorted to a primitive philological or sound-association translation technique, producing the now well-known, but puzzling, ἀποζουσα, (it is argued in the commentary that this does not describe Wisdom's function, but is descriptive of Wisdom's relationship to the Deity - 'I was with him in harmony'.)

Grammatical Restructuring

In addition to words or phrases which present difficulty, the translator sometimes construes the Hebrew syntax differently from that now commonly followed, or, due to lack of clarity in the overall construction, imposes a sharp and well-defined syntax, so that ambiguity or obscurity is removed. Clearly grammar and interpretation are closely bound up in a work of translation, and in each instance where grammatical changes are introduced, one must look closely to see what general point of interpretation the translator is attempting to make. The list of passages where grammatical or syntactical restructuring can be observed is quite substantial and the following are given as the main examples of this feature of the translation:- 1:1-4; 1:22, 23; 2:1ff.; 2:13-16; 2:20; 3:3, 4; 4:3; 4:8; 4:20-23; 5:2,3; 5:6; 5:13; 5:19; 6:1, 2; 6:16; 6:22; 6:23; 6:27-29; 6:32; 6:35; 7:4; 7:6, 7; 7:26; 8:1; 8:22ff.; 8:31; 8:35, 36; 9:13; 9:15.

A closer look at a few of these passages will serve to illustrate the main principle involved. In the opening verses of Proverbs (1:1-4), the Hebrew has a series of clauses in apposition, with no connecting particles. The translator imposes a more structured syntax on this amorphous paragraph.

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by using a series of 'and' clauses, culminating in a final clause (ὅτι δὲ ... v. 4). A further interesting grammatical interpretation is that 'Solomon', the subject of the verb ἐβασίλευσεν in v. 1, is almost certainly to be understood as the subject of δὲ in v. 4, 'that he might give ...' (Hebrew, *nnl*).

In this fairly straightforward example, one can see how grammatical interpretation has led to a text which reads somewhat differently from the Hebrew original.

In Ch. 2, from v. 13 onwards, the translator has great difficulty in determining the relationship of various paragraphs and sentences to the overall pattern of the chapter as a whole. At v. 13, he begins a new paragraph, 'O, those forsaking straight paths ...' where the Hebrew has a relative clause relating to the previous verse. This results, in turn, in a radical modification of v. 16 in the Greek, which becomes the culminating point of the new paragraph. A new link between vv. 16 and 17 is supplied in the editorial expansion, 'my son, do not let Evil Counsel overcome you'. The theme of 'Evil Counsel' has a decisive effect on the presentation of v. 20. Whereas, in the Hebrew, this verse resumes the instruction addressed to the *ḥi* of 2:1, in the Greek it takes the form of a reflection on the fate of those overcome by Evil Counsel. While the notes should be consulted for more specific outlining of these points, it can be seen that the understanding of the grammatical links in this chapter lead not only to wide divergences in the general shape of the Hebrew and Greek texts, but also to considerable differences between the texts on many points of detail.

Perhaps the most well-known example of grammatical divergence between the Greek and Hebrew texts is the passage at 7:6, 7. The Hebrew has the narrative in the first person, relating to the Wisdom teacher, while the Greek has the narrative in the third person, relating to the foreign woman. Considered in isolation, this passage in the Greek has suggested to some

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commentators (W. Frankenberg, Die Sprüche, Handkommentar zum Alten Testament, Göttingen, 1898, p. 51; G Boström, Proverbiastudien, Lunds Universitets Årsskrift, N.F., Avd. 1, Bd. 30, Nr. 3, 1935; A. B. Ehrlich, Randglossen zur Hebräischen Bibel, Band 6, 1968; La Sainte Bible, traduite en français sous la direction de L'École Biblique de Jérusalem, Paris, 1956) that an earlier and variant form of Hebrew text once existed from that now represented by MT. An important consideration in evaluating the reading here is that many other passages may be cited (as above), where the Greek translator has introduced syntactical and grammatical variation for exegetical purposes. When one matches this with the observation that the third person feminine form in vv. 6 and 7 produces narrative continuity between the $\pi\tau\iota\ \pi\omega\kappa$ of v. 5 and the $\pi\omega\kappa$ of v. 10, there is good reason for supposing that the translator, on his own initiative, produced a smooth and flowing syntax, so that the $\pi\tau\iota\ \pi\omega\kappa$ of v. 5 remained the central figure virtually to the end of Ch. 7. What is being suggested in this argument is that a characteristic of the translator, which may be observed in other passages of a straightforward nature, should weigh strongly in critical decisions regarding a passage where matters are less clear cut, but where there are good reasons for supposing the same translational characteristic to be operative.

A final point to note in this connection is that, on occasions, the translator's superimposed syntax has its own symmetry and is readily detectable from the repetitive patterns produced. Thus, at 8:23ff, one may read (v. 23) $\pi\rho\omicron\ \tau\omicron\upsilon\ \dots\ \kappa\omicron\iota\eta\tau\alpha\iota$, (v. 24) $\pi\rho\omicron\ \tau\omicron\upsilon\ \dots\ \kappa\omicron\iota\eta\tau\alpha\iota$, $\pi\rho\omicron\ \tau\omicron\upsilon\ \kappa\rho\omicron\epsilon\lambda\theta\epsilon\iota\nu\ \dots$, (v. 25) $\pi\rho\omicron\ \tau\omicron\upsilon\ \dots\ \xi\delta\rho\alpha\sigma\theta\eta\eta\alpha\iota$. It is suggested in the commentary that the infinitives $\kappa\omicron\iota\eta\tau\alpha\iota$ in vv. 23b and 24a, and $\kappa\rho\omicron\epsilon\lambda\theta\epsilon\iota\nu$ in 24b, are all supplied by the translator, so that the resultant grammatical pattern produces a literary effect. It is possible that one may detect the same approach later in the passage in vv. 28 and 29

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where one finds the following expressions - ὡς ἰσχυρὰ ἔποιεῖ ...

ὡς ἀσφαλὲς ἔτιθεῖ ... ὡς ἰσχυρὰ ἔποιεῖ¹ It is necessary to consider the obvious grammatical and stylistic pattern of these expressions (verb + adjective) before suggesting out of hand that the translator read יִיזַב in v. 28b, or יִפְּזַב in v. 29c.

From the foregoing it can be seen that there are many factors which contribute to the translational latitude which is so commonly encountered in the Greek version of Proverbs. Careful consideration of Greek readings, where they differ from the Hebrew, in the majority of cases, reveals more of the character of the Greek version than it does of the Hebrew from which the translation sprang. Nevertheless, disciplined use of the version yields many interesting and thought-provoking lines of interpretation which may often challenge our more conventional approach of today and, even if, in many instances, its particular understanding of the Hebrew is set aside, it compels the commentator and student to define his own position with care and exactness.

PESHITTA AND TARGUM

Whereas the influences and causes which have determined the shape and character of the Greek version are many and varied, those at work in the Peshitta and Targum texts are relatively few and may be delineated without undue difficulty. As one might expect, both versions represent a much closer approximation to the Hebrew than is the case with the Greek. However, the most striking aspect of the two texts to the reader who comes to them for the first time, is their remarkable similarity. It soon becomes apparent that this 'sameness' is due to more than just the coincidence of similar renderings of the same Hebrew text or the fact that Syriac and Aramaic are so closely related linguistically. In verse after verse, one finds identical word-for-word readings, with such frequency and

¹ Thus the B text. Other MSS have variations in the conjunctions. All MSS have the pattern of verb plus adjective.

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on such a scale that one is compelled to accept that a literary relationship exists between the two versions. (A. J. Baumgartner, Étude Critique sur L'État du Texte du Livre des Proverbes, Leipzig, 1890, p. 267, estimated that 300 out of 915 verses were identical.) The book of Proverbs is a rare, if not unique, example as far as such a relationship of Peshitta and Targum is concerned. The critical problem to which scholars have directed their attention is that of which text has priority.

One of the first scholars to address himself to this problem was J. A. Dathe (De Ratione Concensus Versionis Chaldaicae et Syriacae Proverbiorum Salomonis, 1764, in Opuscula ad Crisin et Interpretationem Veteris Testamenti Spectantia, Leipzig, 1796). The most significant example in Chs. 1-9, for Dathe (p. 120), which demonstrated the priority of the Peshitta was 5:19. Here the Hebrew זדיה ירוך is translated in Syriac as ܐܠܗܐ ܕܝܪܘܚ, which, Dathe held, suggested that the Hebrew זדיה was read as זרכיה, while, in the Targum, we find ܗܘܢܐ ܐܠܝܦ. Dathe, noting that the Targum reading could not be reconciled to the Hebrew, maintained that it could easily be explained as a metaphorical rendering of the Peshitta.

Dathe's view of the matter was rejected by S. Maybaum (Ueber die Sprache des Targum zu den Sprüchen und dessen Verhältniss zum Syrer, Archiv für Wissenschaftliche Erforschung des Alten Testaments, Vol. II, Halle, 1867-72, pp. 66-93), who advocated the opposite. As far as 5:19 was concerned, he affirmed (p. 90) that the Targum's ܗܘܢܐ was just as likely to be a metaphorical interpretation of MT, based on the misreading זרכיה, as one based on the Peshitta's ܐܠܗܐ ܕܝܪܘܚ (although, on this view, one has to assume that the Syriac and Aramaic translators independently read זרכיה instead of זדיה). In support of his view that the Targum was prior to the Peshitta, he drew attention, in Chs. 1-9 to 4:24 and 7:14 (pp. 91, 92). At 4:24 he observed that the reading ܠܡܠܚ was not

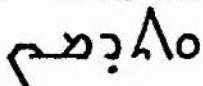
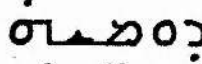
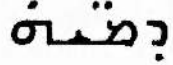
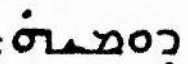
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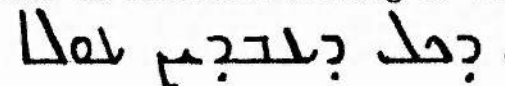
explicable on the basis of MT, but was a corruption of the Targum's כִּסְפִי . Also, at 7:14, where the Targum renders MT correctly, 'sacrificed offerings are required of me', the Peshitta has the poor reading, 'sacrifices are peace offerings (ܕܚܝܬܐ ܐܡܢܐ). There is nothing in this observation, however, that would suggest the priority of the Targum. Similarly, 4:24 loses its force when it is noted that ܡܡܠܐ and ܡܡܠܐ exist as variant readings in different Syriac texts (see commentary p. 190), suggesting that ܡܡܠܐ is no more than an internal Syriac corruption (thus also H. Pinkuss, Die syrische Uebersetzung der Proverbien, Zeitschrift für die alttestamentliche Wissenschaft, 1894, p. 128 footnote, and p. 111).

Although Baumgartner, in his summing up (p. 266ff.) followed Dathe in his view of the relationship of the Peshitta and Targum, in practice his approach was somewhat equivocal. Thus, at Proverbs 3:4, he notes that the passage seems to speak in favour of those who attribute the priority of the Targum over the Peshitta (p. 44). This view is again repeated at 3:24 (p. 50), where it is also suggested that the Targumist used the Septuagint directly. In addition, one finds frequent expression of the view that the Peshitta is the same as the Targum, or follows the Targum, though with differences, in such a way as to suggest that priority lies with the Targum (e.g. 5:3; 5:15; 6:2; 6:3; 6:19; 6:22; 6:24; 7:22; 8:3; 8:24; 8:34). This may be only a loose form of wording, but the impression is strongly given that Baumgartner has not applied in practice the view to which he subscribes in his summary. There is no explicit attempt by Baumgartner in Chs. 1-9 of his commentary to show how Targum readings may have sprung from the Peshitta.

A thoroughgoing application of the principle of the priority of the Peshitta is to be found in the major study of the Syriac version of Proverbs by H. Pinkuss (op. cit.). The main examples in Chs. 1-9 which

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Pinkuss adduces in support of his view are, 1:9; 3:24; 6:10; 6:26 (p. 112). Thus, for example, at 3:24, MT אַם תִּשְׁכַּח is found in the Peshitta as . The Targum appears to amalgamate the two readings in its text, which has אַם תִּשְׁכַּח וְתִזְמֹן. Again, at 6:26, the Syriac reading , 'her likeness', should, Pinkuss argues, be read as , 'her price', (reflecting the Greek τιμή). The Targum reading, מִסּוּל זְדִמְיָא מְלָתָא, 'for the affair (of a harlot) is like ...' is a paraphrase based on the existing (and probably corrupt) reading . Both of these arguments are difficult to reverse if one takes the opposite view of the relationship of these two versions.

In spite of the extensive examination of the texts to be found in Pinkuss, it has been recently advocated by A. Kaminka (Septuaginta und Targum zu Proverbia, Hebrew Union College Annual, Vol. VIII-IX, 1931-2, pp. 169-91) that, not only is the Targum earlier than the Peshitta, but it predates also the Septuagint which, he maintains, has been influenced in numerous places by 'Targum readings'. Criticism of Kaminka's position can be found in Gerleman (op. cit., p. 46ff.). It may be noted briefly here that, where Kaminka has to resort to complex arguments to try to demonstrate Targum influence in the Septuagint, it can be shown in almost every case cited by him in Chs. 1-9 (p. 178ff.) that there is a direct linear progression of Septuagint - Peshitta - Targum (e.g. 1:19; 1:21; 1:27; 2:11; 2:17; 3:27; 4:14; 4:26; 5:17; 6:30; 7:22ff.; 8:13; 8:23). Similarity of Targum and Greek readings are due almost entirely to the direct mediation of the Peshitta. Thus, if one considers 1:19, Kaminka suggests that the Greek reading, παντων των συντελουντων ανομα, 'all those who practise lawlessness' (for MT כָּל בֹּזֵעַ בֹּזֵעַ), has been influenced by the Targum's וְכָל דְּעִנְדִּין עִילָא. However, if one compares the Peshitta, it will be seen that an identical reading to that of the Targum may also be found there, . If one then further

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examines 19b, it will be found that all three versions again differ to some extent from MT, but, where the Greek goes its own way, the Peshitta and Targum are virtually identical, ܡܫܬܬܐ ܕܡܪܝܗܘܢ ܢܫܝܢ / ܡܫܬܬܐ ܕܡܪܝܗܘܢ ܢܫܝܢ. (Against the Hebrew, both have plural suffixes, / ܢܫܝܢ, on the noun, and a plural participle where the Hebrew has a singular verb.) Small but significant differences between the two versions are that the Targum lacks the 'and' connection of the Syriac (also lacking in the Hebrew) and the word order of the Targum follows the word order of MT. The natural inference which one draws from this is that, in v. 19, the Targum is an edited version of the Peshitta, and that the correspondence between the Septuagint and the Targum in 19a has come about through the medial position of the Peshitta. It will be shown shortly that the Peshitta draws heavily upon the Greek version in Proverbs 1-9, whereas, apart from cases where there is a parallel Syriac reading, the Targum and Septuagint show virtually no evidence of any interaction.

Kaminka's position seems to have come about not from an open-ended examination of the texts, but rather from a dogmatic assumption. He views it as inconceivable that the Targum should proceed from a secondary version rather than from the Hebrew, especially after the labours of the Soferim in the 1st and 2nd centuries A.D. (p. 173). Thus an inference derived from an understanding of broad historical movements is made to serve the purpose of textual criticism. However, it must be highly questionable whether one can make such a judgment in the first place about a specific literary production such as the Targum to Proverbs, on the basis of a general view of history, rather than on a precise knowledge of the origin of the composition. Secondly, an empirical verification of any such proposition would still be necessary from the texts involved. Kaminka, however, attempts to force the texts to fit his preconceived pattern, often with the accompaniment of complex and convoluted argument,

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(e.g. Proverbs 2:11 p. 179), where, generally speaking, simpler and more effective reasoning ought to prevail.

A few additional points may be considered here regarding the relationship of the Peshitta and the Targum. Attention has already been drawn to the remarkable correspondence of the two texts. In Chs. 1-9, the following passages may be listed as examples where the Peshitta and Targum agree with each other, but are different from MT:- 1:19; 2:9; 2:14; 2:18; 3:8; 3:12; 3:15; 3:19; 3:21; 3:33; 3:34; 3:35; 4:8; 4:14; 4:17; 4:18; 4:21; 4:22; 4:23; 4:26; 5:5; 5:6; 5:20; 6:1; 6:3; 6:5; 6:6; 6:11; 6:13; 6:19; 6:23; 6:26; 6:30; 6:33; 7:4; 7:9; 7:10; 7:22; 7:23; 8:1; 8:9; 8:10; 8:11; 8:22; 8:26; 8:28; 9:11; 9:15; 9:18.

Maybaum, who was attempting to demonstrate the dependence of the Peshitta on the Targum, could point to only three passages in Chs. 1-9 where the Peshitta agreed with MT, but the Targum differed (6:35; 7:15; 8:29), (p. 89); although one could also add, 2:3; 2:5; 2:19; 3:6b; 3:19; 5:9; 6:29; 7:12b; 8:6b; 8:15; 9:8b. However, if one reverses this procedure and considers the instances where the Targum agrees with MT but the Peshitta differs, this yields a much larger number of examples, as Maybaum himself concedes. This comparison can be made even more rigorous by excluding all passages where divergences in the Peshitta are unmistakeably influenced by the Septuagint, since it could be argued that these are corruptions of a secondary nature in the Peshitta text. The following list of passages is produced which meet these requirements:- 1:3a; 1:9a; 1:16b*; 1:17b; 1:22b; 1:23a*; 1:28; 2:1*; 2:12; 2:15a; 2:16*; 2:18; 3:2b; 3:2-3*; 3:11b; 3:14*; 3:24; 3:26; 3:27b; 3:28*; 3:30b*; 3:34b*; 4:1b; 4:5b*; 4:9b; 4:16*; 4:24*; 5:4; 5:10; 5:11*; 5:14b; 5:19c*; 5:22a; 6:2*; 6:4; 6:6*; 6:8; 6:11-12*; 6:14b*; 6:19b; 6:22b*; 6:25b; 6:28; 6:31*; 6:32-33*; 7:5*; 7:7-8; 7:9; 7:10*; 7:14*; 7:19b; 7:27a; 8:2*; 8:8*; 8:19; 8:24b*; 9:8a*; 9:9b.

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In some of these examples, the differences between Peshitta and Targum are of a minor nature, e.g. 2:12; 3:11b; 6:8, where the particulars involve pronouns or questions of plurality/singularity. In the majority of instances, however, the differences are quite marked. In the list, references indicated by an asterisk (*) are considered to be particularly interesting. Thus, if one were to choose, for example, 6:6, which in the Hebrew reads, 'Go to the ant, O sluggard; consider her ways and be wise', it would be found that not only is the vocative, 'sluggard', not represented in the Peshitta, but the expression $\text{לֵךְ אַנְתָּה אֶל הַנְּמִלָּה}$ of MT's 7a, is incorporated into 6b in the Syriac. If one compares the Targum it will be found that, while it has the same, and somewhat unusual rendering of לֵךְ אַנְתָּה , 'be like ...' (6a), as in the Peshitta (Δ $\text{ܠܝܟܝܢܐ} / \text{ܠܐܢܬܝܟܐ}$), it nevertheless represents the vocative, 'sluggard', and has the same word division as does MT. This, with the many other examples noted in the list above, demonstrates that the Targum is a closer approximation to the Hebrew as we now know it in MT. While this may not be a decisive argument as regards priority, it strongly suggests that the Targum is the later of the two versions. There are, in addition, further observations which can be made in this connection, for which the preceding sets the general background:-

Syriacisms/corruptions in the Targum Text

In the Targum to Proverbs one encounters a number of anomalous forms and unusual terms which are rarely, if ever, encountered in Targumic Aramaic. A number of these are undoubtedly Syriacisms. Maybaum (op. cit. pp. 70-81), tackling this problem in defence of the priority of the Targum, gives an extensive catalogue of Syriac words and forms found in the Targum. Viewed in isolation from the Peshitta, as a purely internal problem for the language of the Targum, these forms and words would present a formidable and complex problem. Thus, while one might accept that the form of the personal pronoun 'he' as ܐܝܝܗ , instead of the expected ܐܝܗ , was a Syriacism

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(Syriac ܐܝܢ), one might feel that the demonstrative pronoun ܐܝܢ, 'these' (Syriac ܐܝܢ) was no more than a morphological variation of the customary ܐܝܢ. Similarly, the accusative particle 'ܐ' (Syriac ܐ), which one encounters most frequently (Maybaum p. 80) as opposed to the expected particle 'ܢ', found in only a few places, could be viewed as a Syriacism. One would have to concede, however, that 'ܐ' is used occasionally, if rarely, in other Targum texts (G. H. Dalman, Grammatik des Jüdisch-Palästinischen Aramäisch, Leipzig, 1905, p. 226; W. B. Stevenson, Grammar of Palestinian Jewish Aramaic, Oxford, 1924, p. 25). It is also used in this fashion in some forms of Palestinian Aramaic as exemplified in recently discovered texts at Qumran (Joseph A. Fitzmyer, The Genesis Apocryphon of Qumran Cave I, 2nd Edition, 1971, p. 214, section 4e; Michael Sokoloff, The Targum to Job from Qumran Cave XI, ^{Ramat-Gan, 1974,} p. 188). Against that, one would probably accept as a pure Syriacism the use of 'ܐ' preformative in verbs of the third person imperfect in both singular and plural, which Maybaum (p. 75) has estimated can be found 149 times in the Targum to Proverbs as against only 79 occurrences of the expected 'ܢ' preformative.

There is great complexity in attempting to resolve such matters on a purely philological basis, but this is the course of action one would be compelled to take in accepting the priority of the Targum and viewing it in isolation from the Peshitta. In advocating such a solution, Maybaum (p. 81) suggested that the Targum originated in Palestine in the 5th/6th century A.D., at a time when a hybrid Syriac-Aramaic dialect was commonly spoken in this area. On this view, the Syriacisms in the Targum to Proverbs derive from a spoken language. Such a hypothesis, however, requires a considerable amount of evidence and an immense amount of scholarly investigation to substantiate it. At the time when he was writing, Maybaum could point only to the Jerusalem Talmud as a piece of literature which exhibited, on a lesser scale, some of the characteristics of the Targum to Proverbs. Even

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with the great gains that have been made since in the literature available for investigating Palestinian Aramaic (P. E. Kahle, The Cairo Geniza, 2nd Edition, Oxford, 1959, pp. 191-205; M. Black, An Aramaic Approach to the Gospels and Acts, 3rd Edition, Oxford, 1967, pp. 15-41), the question of the relationship of the various Aramaic texts to each other, and the problem of deciding what spoken dialects may underlie these texts, is one of ongoing scholarly debate in which divergences of opinion are quite marked (Fitzmyer p. 23ff.).

The Syriacisms in the Targum to Proverbs, however, cannot be considered as a purely philological problem. One also has to take into account the correspondences between the Targum and Peshitta texts. Thus in considering, say, the question of the use of 'ל' as the sign of the accusative, one could take the example of Proverbs 3:12. It is not sufficient just to observe the use of 'ל', as noted above, but it has to be considered in a context where the Targum and Peshitta texts are almost identical and yet differ from Masoretic text:-

For whoever the Lord loves he chastens (רַדִּי לִיָּהּ / זָכָן לֵאלֹהִים)
as a father who chastens his son (לְבָרִיָּהּ / לְבָרִיָּהּ).

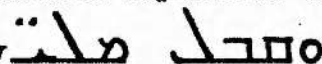

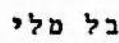

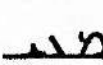


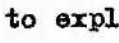
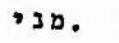
If on the basis of a detailed and extensive textual investigation, in which many factors are involved, one can demonstrate that there is a case for the literary dependence of the Targum on the Peshitta, it follows that the use of 'ל', and the many other Syriacisms in the Targum to Proverbs, are due not so much to a stratum of spoken Aramaic, hypothetical or actual, but are due, in the main, to the interaction of two texts at a literary level. If one accepts the origin of the Syriacisms in the Targum as stemming primarily from a translation and editorial process in which the Peshitta represents the earlier document and the Targum a derived text, then one has to account, for the most part, for the methods and idiosyncracies of a translator-editor. Since virtually nothing is known of the

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origin of either the Targum or the Peshitta text of Proverbs with regard to time or place, this is by far the more satisfactory way of approaching the problem.

Corruptions in the Targum Text

In considering further the relationship of the Peshitta and Targum texts, other interesting evidence is furnished by a number of readings scattered throughout Chs. 1-9 where the Targum must be viewed as being either corrupt or erroneous, but where it can be readily restored or understood by reference to the Peshitta (4:6; 4:10; 4:17; 4:25; 5:14; 5:19; 6:8; 6:16; 6:18; 6:22; 7:18; 8:15; 8:25; 8:29; 8:30; 8:36).

Thus, at 4:10, the Peshitta reproduces the Hebrew 'and accept my words' straightforwardly by . The Targum reads  'n, 'and receive from me'. This is clearly erroneous and should be restored to read  (J. Levy, Chaldaisches Wörterbuch über die Targumim, Leipzig, 1867; Baumgartner, op. cit., p. 55; Pinkuss, op. cit., p. 127). What is interesting about this corruption or error, however, is that, by its nature, it suggests that it originates in a misreading of the Syriac itself. In Syriac the forms  and  could be easily confused, since the main distinction between them is the length of the vertical stroke of the '  ' and '  '. In Aramaic square script it would be very difficult to explain how  came to be corrupted to . This particular error in the Targum, therefore, strongly suggests that it stems from a misreading of the Syriac script.

Generally, the fifteen passages noted above, where the Targum is either difficult to follow, or unintelligible, but which can be made meaningful by reference to or restoration by the Peshitta, produce a marked impression that it is a derived text. In its corruptions and its Syriacisms, it has all the hallmarks of a translated and edited secondary version.

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Individual characteristics - Syriac

The characteristics of the Peshitta and Targum, viewed independently, may be described briefly, these being much less marked than those of the Septuagint. The most striking aspect of the Syriac is in fact its use of the Greek. The impression that is given is not that Greek readings have penetrated or corrupted the Peshitta text over a period of time due to random insertion by transcribers, but rather that the Greek was used in a selective way and woven into the fabric of the Syriac Version from its inception. This selective use of the Greek may be illustrated by two broad categories of reading, (a) texts where one can detect use of the Greek and use of the Hebrew side by side in a detailed way within single verses or half verses and (b) texts where one can detect use of the Greek but where the Greek reading has been altered or overlaid by independent traces of interpretation on the part of the translator. Some examples of category (a) would be:- 1:20; 1:24; 3:12; 3:21; 3:25; 3:32; 4:4; 4:14, 15; 6:13; 6:25; 6:27, 28; 7:5; 7:10; 7:22, 23; 8:6, 7; 8:30; 9:7; 9:9; 9:11. Some examples of category (b) would be:- 1:17; 1:33; 2:11; 3:34; 4:8; 4:26; 5:5; 5:6; 5:9; 5:17; 5:21; 5:23; 6:1; 6:34; 8:22.

To illustrate the difference between those two groups one might choose from the first list 3:12 and from the second 6:34. For the Hebrew of 3:12b, 'as a father (וְכַאֲבִי) the son in whom he delights', the Greek has the distinctive reading, 'he chastens (παιδεύει) every son whom he receives' (reading וְכַאֲבִי as a verb - see commentary p. 118). The Syriac reads ܐܡܗܐ ܕܐܒܝܐ ܕܒܢܐ ܕܠܒܕܝܐ, 'as a father who chastises his son'. While various textual solutions have been offered to account for this reading (see commentary p. 120), the most immediate impression presented by this text is that it is an amalgam of the Hebrew and Greek, where the simile (וְכַאֲבִי) of the Hebrew has been fused with the notion

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of chastening (μαστιγοι) in the Greek. This is a syncretistic reading produced in the mind of the Syriac translator from his knowledge and use of the two text forms.

At 6:34, for the difficult Hebrew text, literally, 'for jealousy is the anger of a man', the Greek reads, 'for the anger of her husband is full of jealousy' (μαστος ... ζηλον). The Syriac is dependent on the Greek at this point reading, 'because the anger of a man is full of jealousy, he will not spare in the day of vengeance'. While the basic sense has been supplied from the Greek, the syntax of 34a, b, is supplied by the translator himself. The presentation of 34a as a clause of reason dependent on 34b, is a grammatical construction and thus also an interpretation, peculiar to the Syriac translator. The syntax can be equated neither with the Greek nor the Hebrew. This demonstrates how a basic Greek reading is incorporated into the translation but is developed to some extent by the translator along his own lines of thought.

On the question of Greek readings found in the Peshitta, there are only a few places where large blocks of Greek text have been copied and transposed in their entirety into the Syriac. The two most conspicuous examples of this are found in Ch. 9 at verses 12 and 18. There, material which is found in the Greek, as additional to the Hebrew, is found in the Peshitta also. At what stage this material came into the Peshitta text is uncertain, but of all the Greek readings in Chs. 1-9, those at 9:12 and 9:18 are most likely to be secondary additions to the text. One may compare the Greek and Syriac texts at 6:8 where the eulogy on the bee - a similar lengthy addition in the Septuagint to those at 9:12 and 9:18 - is not found in the Peshitta.

A point that should be noted about the Syriac additions at 9:12 and 18, however, is that they have not come into the text via the Syro-Hexaplar. Comparison of the text forms in the Peshitta and Syro-Hexaplar in these two

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passages shows them to be quite distinct.

Translator's Greek Text

In a number of instances (e.g. 2:14; 6:3; 6:30; 8:1; 8:10; 9:6; 9:18) the Greek text form incorporated into the Peshitta differs from that of the B, * texts, and in most of the instances noted above from the A text also. It agrees with a text form represented mainly in the minuscules, and of these, MS 106 is common to all of the examples cited, except 9:6.

Stylistic Features

Finally, some stylistic features which emerge in the Syriac in Chs. 1-9 are: (a) economic or abbreviated renderings (2:16; 4:5; 5:10; 5:14; 5:19; 6:12; 6:14; 6:19; 7:5; 9:3); (b) a prosaic repetition of the same words where the Hebrew and other versions use synonyms (1:20; 2:3; 3:13; 5:16; 5:19, 20; 6:13; 6:18; 8:28); (c) a tendency to harmonise what are viewed as parallel or similar passages (1:16//Isaiah 59:7; 2:16//2:12; 4:4//7:2; 5:1//4:20; 6:14//6:19; 7:3//3:3; 7:10//7:15; 8:3//1:21 (Lee, Walton, Ambrosianus); 8:22//Genesis 1:1. In addition, see the suggestion that 2:18 has been influenced by 7:10-12, and 6:33 by 6:29. (d) Smoothing out of grammatical difficulties (1:3; 2:1ff.; 2:8; 3:24; 3:34; 4:1; 4:22; 8:26; 8:28). (e) Rearrangement of the text for symmetrical reasons (3:2; 6:6).

The following are examples to illustrate these points:-

(a) 2:16 and 7:5 where ܡܠܟܐ ܕܝܗܐ ܕܡܠܟܐ is found as ܡܠܟܐ i.e. two adjectives abbreviated to one adjective.

(b) 5:19, 20. In 19a, for the terms ܐܗܢܝܡ and ܡܢ, the Peshitta uses ܡܢ twice. Similarly in v. 20, for synonyms ܡܢ and ܡܢܟܪܝܐ, Syriac has ܡܢܟܪܝܐ for both words.

(c) At 7:3, instead of the expression 'bind them on your fingers', the Syriac reads, 'bind them about your neck' (ܥܠ ܐܘܪܝܬܝܗܝܢ), agreeing with the similar reading, 'bind them about your neck' (ܥܠ ܐܘܪܝܬܝܗܝܢ).

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found at 3:3. The similarity of the two passages in the Hebrew is made clear in that both contain the identical command, 'write them on the tablet of your heart'.

- (d) At 2:1ff, the Hebrew has a series of 'if' clauses leading up to the protasis of v. 5. While the Syriac follows this general pattern, the verse connections are nevertheless simplified by having a series of imperatives joined by 'and' (cf. the infinitive *להקשיב* v.2; the construction *אם כי* v. 3; and *אם* v. 4).
- (e) at 6:6, *והחכם* is taken with v. 7, to provide an opening imperative for the verse, in the same way as v. 6 also begins with an imperative.

Characteristics of the Targum

The general question of the relation of the Targum and the Peshitta has been considered above. When this major factor is set aside, there is little left in which one can determine characteristics or traits in the Targum. Nevertheless, a few small points do emerge which may be mentioned. There are no lengthy paraphrastic additions in the Targum in Chs. 1-9, of the sort which one associates with other Targum texts generally. Instead one finds in only a few places (2:19; 6:29; 6:32; 6:35; 7:12), brief explanatory additions of one or two words which serve to give greater precision to the meaning of the text - e.g. the addition of *והשם* at 2:19.

There are three places (2:16; 6:25; 8:29) where there may be a play on words in the form of assonance, e.g. 8:29 *החומה*, 'limit' and *ההומה*, 'sea'. This serves to put stress on the reading in question by producing a phrase which has a striking sound.

Lastly, on the question of avoidance of anthropomorphisms in relation to the Deity, which again one accepts as a general feature of Targum texts, there is no particular evidence of this in the Targum to Proverbs in Chs. 1-9, e.g. at 2:6, the expression *מפי*, 'from his mouth', referring to the

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mouth of God, is translated literally by מן פומיה.

Similarly, at 5:21 (cf. 15:3 and 22:12) the phrase עיני יהוה, 'eyes of God', is reproduced directly by עיני דאלהא.

The lack of such expected features as paraphrasis and homiletic expansion is almost certainly due to the predominant influence of the Syriac text in the origin of the Targum to Proverbs.

Ch. 1:1,2,3v. 1

The expression מֶלֶךְ יִשְׂרָאֵל, 'King of Israel', is translated in the Greek as ὃς ἐβασίλευσεν ἐν Ἰσραὴλ, 'who ruled in Israel'. This may be compared with the similar expression, מֶלֶךְ-יְהוּדָה, 'King of Judah', which is translated literally by τοῦ βασιλεως τῆς Ἰουδαίας (See Proverbs 25:1). On the basis of the Greek Ehrlich (p. 8) has suggested that the Hebrew of 1:1 should be emended to read אֲשֶׁר מֶלֶךְ בְּיִשְׂרָאֵל or מֶלֶךְ בְּיִשְׂרָאֵל. A variant Hebrew reading does in fact exist but this reads, מֶלֶךְ עַל יִשְׂרָאֵל, 'King over Israel' (BHS). As BHS suggests, however, this variant is influenced by Ecclesiastes 1:12 where the same words are found. It is unlikely that the Greek reading of Proverbs 1:1 is in fact based on a Hebrew variant text. The form of the expression, 'who ruled in Israel' reveals rather the historical perspective of the translator, who already views Solomon as an ancient figure. A further example of this is found at Isaiah 1:1. Kings who are contemporaries of the prophet are listed and described as מְלָכֵי יְהוּדָה, 'Kings of Judah'. This is translated in the Greek, οἱ ἐβασίλευσαν τῆς Ἰουδαίας, 'who ruled over Judah' (cf. Mezzacasa p. 113). One may add to this a general observation that the noun מֶלֶךְ, excluding the phrase הָיָה מֶלֶךְ, is translated frequently (approximately seventeen times) by the verb βασιλεῖν rather than by a noun.

vv. 2,3

The Greek of v. 2 is a literal reproduction of the Hebrew, apart from the addition of the particle τε. This has to be viewed along with the τε which appears after δεξασθαι (v. 3) and again after νοηται (v. 3). The result is a series of 'and' clauses in the Greek leading up to a final clause in v. 4 introduced by ἵνα. This is a different syntactical structure from the Hebrew, which has pairs of clauses in apposition with no connecting particles. Further restructuring may be observed in v. 3 which is divided into three

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sections as opposed to only two sections according to the Masoretic punctuation. Basically this is achieved by breaking the connection between מוסר השכל, 'instruction in wise dealing', and also by giving a new connection to ומשפט ומיסרים whereby the 'ר' of ומיסרים is suppressed. When viewed in this light it is clear that these differences do not arise from textual variations, but rather from a specific exegesis which has been presented in the Greek translation. It is not necessary to suggest, for example, that there was a Hebrew text which read להשכל (Umbreit p. 2; Lagarde p. 5; Baumgartner p. 29). Against the background of this general structure the details of the translation can be considered.

The phrase לקח מוסר is given a truly enigmatic interpretation as δεξασθαι τε στροφας λογων. Barucq (p. 48) translates this as, 'to receive changes of words' (les changements de mots) or, 'to receive circuitous words' (mots détournés), but does not elaborate further as to the meaning of the expression. Lagarde (p. 5) has suggested that the Greek reading may have stemmed from a Hebrew text which read מוסבה instead of מוסר. While this emendation might produce a meaning similar to στροφας, it was rejected by Baumgartner (p. 29) as wholly improbable. It is an obscure word found only at Ezekiel 41:7 (BDB p. 687). Baumgartner's own proposal was that the translator had in fact read מוסר, and that στροφας should be understood as relating to that which produces discipline, namely a change, a conversion. The main objection to this is that στροφας is related to λογων and this would seem to rule it out as referring to a moral change. It should also be borne in mind that מוסר in v. 2 has already been accurately rendered by παιδευαν. This would be the main objection to the earlier attempt of Jaeger (p. 67) to relate the Greek to MT. More recently Wutz (BWAT p. 502) suggested מוסר, 'sequence' from the root מוס, but this is not a known Hebrew word. Skehan (p. 188) suggested that מוסר might have been derived from the

Ch. 1:2,3

root $\gamma\iota\sigma$ (turn aside) although one would have thought that the form $\gamma\iota\sigma$ militated against such a derivation.

Some evidence as to the meaning of the phrase may be considered to exist in the two similar idiomatic expressions found at Wisdom of Solomon 8:8, $\acute{\epsilon}\pi\iota\sigma\tau\alpha\tau\alpha\iota$ $\sigma\tau\rho\omicron\varphi\alpha\varsigma$ $\lambda\omicron\gamma\omega\nu$, 'she understandeth subtleties of speeches' (Charles, Vol. I, p. 548), and Ecclesiasticus 39:2, $\acute{\epsilon}\nu$ $\sigma\tau\rho\omicron\varphi\alpha\iota\varsigma$ $\pi\alpha\rho\alpha\beta\omicron\lambda\omega\nu$ 'subtleties of parables' (Charles, Vol. I, p. 455 footnote). That the expression $\sigma\tau\rho\omicron\varphi\alpha\varsigma$ $\lambda\omicron\gamma\omega\nu$ at Proverbs 1:3 was understood at an early period to have such a meaning as is being suggested here is indicated by the variant reading, $\kappa\alpha\iota$ $\lambda\upsilon\sigma\epsilon\iota\varsigma$ $\alpha\iota\nu\iota\gamma\mu\alpha\tau\omega\nu$, 'and interpretations of dark sayings' (68, 109, 147, 157, 161, 248) which is taken from Wisdom 8:8, and appears as an addition after $\sigma\tau\rho\omicron\varphi\alpha\varsigma$ $\lambda\omicron\gamma\omega\nu$. Such a meaning for $\sigma\tau\rho\omicron\varphi\alpha\varsigma$ $\lambda\omicron\gamma\omega\nu$ as 'subtle' or 'enigmatic sayings' is also in accord with the context of the introduction to Proverbs where it is said of the perceptive man, 'he will understand a parable and a dark saying, the words of the wise and riddles' ($\alpha\iota\nu\iota\gamma\mu\alpha\tau\alpha$, v. 6). It is further noted in Charles (Vol. I, p. 548 footnote) that the text of Wisdom 8:8 may itself be inspired by the Proverbs reading at 1:3 in the Greek. If this is the case then the Wisdom text would itself be virtually a contemporary witness to the meaning of $\sigma\tau\rho\omicron\varphi\alpha\varsigma$ $\lambda\omicron\gamma\omega\nu$. Lexical attestation is also given to the effect that $\sigma\tau\rho\omicron\varphi\eta$ can bear this meaning (L.S. p. 1656). The metaphorical sense of something that is tricky or convoluted stems from its basic meaning of a turn or twist. The masculine form $\sigma\tau\rho\omicron\varphi\omicron\varsigma$ can simply mean a twisted band or cord. In this connection therefore, and in attempting to relate the Greek expression to the Hebrew text, it may be no coincidence that the Hebrew word for a band or a cord is $\gamma\iota\sigma$. As an attempt to give a reasonable account of the origin of the Greek reading, it could be suggested that $\gamma\iota\sigma$ was read by the translator and given a metaphorical or allegorical interpretation somewhat analogous to $\sigma\tau\rho\omicron\varphi\eta$. The Hebrew word $\gamma\iota\sigma$ makes an

Ch. 1:2,3

interesting comparison in this regard in that it demonstrates semantic development from its basic sense of rope (as used in the steering of ships' rudders) to the complex concept מְנִיחָה, 'guidance', i.e. in an intellectual or spiritual sense. (An example of confusion between מְנִיחָה and מְנִיחָה is found at Proverbs 7:22 where מְנִיחָה לֹא of MT is given as ἐπὶ δεσμούς, i.e. reading מְנִיחָה.) The plural form of the Greek, 'subtleties of sayings', may be accounted for from the context. One might compare the immediately preceding phrase λογους φρονησεως and the similar expressions in v. 6b, ῥησεις τε σοφων και αἰνιγματα which are also plural.

It was noted above that לִשְׂכַּח is separated from מִן and understood as an infinitive. A new clause is formed by taking לִשְׂכַּח and קִי together, thus νοησαι τε δικαιοσυνην ἀληθην, 'to understand true righteousness'. The translator has used an adjective for which there is no corresponding word in the Hebrew. The function of the adjective is to relate 'righteousness' to the religious view of the translator. Gerleman (LUA p. 36ff) has drawn attention to a moralising or religious tendency in the Septuagint translation of Proverbs (see note at 2:11). The addition of ἀληθην here is an example of the same translational characteristic.

Lastly, the expression מִשְׁפָּט וְיָסוּס is reproduced by και κριμα κατασκευασειν, 'and to make judgment straight'. The change in syntax has already been noted above (p. 1). To assess the translation of

מִשְׁפָּט, 'equity', it is necessary to compare other instances of its occurrence in Proverbs, i.e. 2:9; 8:6; 23:16; 23:31. Of these, 8:6 and 23:31 may be excluded in that, at 8:6, a clear misreading can be detected (see note), and, at 23:31, the Hebrew and Greek texts cannot be correlated (Gerleman, LUA p. 33; McKane p. 33). At 2:9 the Hebrew reads, 'then you will understand righteousness and justice and equity,

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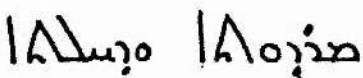
every good path.' This features the same terms מִישְׁרִים ומִשְׁפָּט as appear at 1:3. At 2:9 the Greek has, καὶ καταρθώσεις πάντας ἀξίους ἀγαθούς, 'and you will set straight all good tracks'. Again מִישְׁרִים has been translated by a verb, this time in the second person, agreeing with תְּהִי/συστήσεις in v. 9a. At 23:16 the Hebrew reads, 'when your lips speak what is right'. This verse has been extensively paraphrased in the Greek, but it is obvious that מִישְׁרִים has been reproduced by εἰς ὅσα ῥέθρα, 'if they be straight'. In this case מִישְׁרִים has been taken as a participle. From the foregoing certain observations can be made. Firstly, the translator of Proverbs never renders מִישְׁרִים in the sense of 'equity' or 'uprightness' and it is clear that he was not aware of this meaning.¹ Secondly, 1:3, 2:9 and 23:16 suggest that his basic approach to this word was to use a verb or a participle to convey its meaning. The translator has probably always taken this word as a participle from יָשָׁר like הַמִּישְׁרִים at 9:15, even though the Hebrew grammar at 1:3 and 2:9 cannot support such a view. The overall treatment of מִישְׁרִים in Proverbs militates against suggested emendations of the Hebrew at 3:1 on the basis of the Greek, such as reading לְמִישָׁר (Lagarde p. 5).

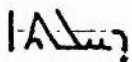
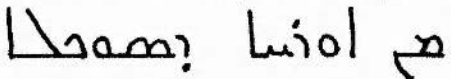
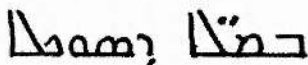
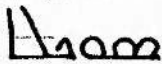
The Syriac and Targum texts of vv. 1 and 2 follow the Hebrew closely. The expression of לְהִיָּן in v. 2b by the idiom ܠܡܬܬܝܢܐ ܒܝܢܐ i.e. Ethpaël with following preposition, is the normal way of expressing the verb 'to understand' in Syriac. The Aramaic idiom is similar. In this case, however, the preposition 'ב' is not found in the editions of the Targum, but appears in Ms. 1106 (Levy, Vol. I, p. 93; Pinkuss, ZAW p. 120). It can also be observed that ܐܡܪܝ ܒִּינܐ, 'words of insight', is reproduced exactly in the Targum editions by ܐܡܪܝ ܒִּינܘܬܐ, whereas Ms. 1106 has ܐܡܪܝ ܕܫܘܬܠܐ, which is identical to the Peshitta text. The Targum editions, therefore, represent a closer approximation to MT than does 1106. This, with many subsequent observations, will contribute

¹ See Introduction p. XXI.

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to the conclusion that the Targum text of Proverbs is later than, and heavily dependent on, the Syriac version.

For מוסר השכל (v. 3) the Syriac reads, . On this basis BHS suggests that the Hebrew text should be emended to read מוסר והשכל, i.e. inserting an 'and' connection between the two Hebrew words. Similarly Ehrlich (p. 8) wishes to read מוסר ושכל. Against this view it has been suggested that the Peshitta reading is either incorrect or arbitrary (Baumgartner p. 30; Pinkuss, ZAW p. 120). In addition it may be observed that the Syriac translator has an 'and' connection before ܡܘܨܪܐ. These two additional 'and' particles result in a string of five attributes which are to be sought after, namely, 'instruction and reverence and righteousness and justice and equity.' This would appear to be a smoothing out of the more halting syntax of MT, and can be identified as a characteristic of the Syriac version in Proverbs 1-9 (See Introduction p. xxxix).

The translation of השכל by , 'fear, reverence', is puzzling. The translator could scarcely have been unfamiliar with the root שכל which occurs frequently in Proverbs. At 21:16, in the phrase מדרך השכל, an exact equivalent  is given. It has already been noted, however, that the immediately preceding phrase אמרי בינה was found in the Syriac as . It is possible that the translator wished to avoid repeating the word  and varied his choice of term accordingly. It must be admitted that this is not an entirely satisfactory suggestion as a repetitious style does manifest itself elsewhere (cf. 5:16,19,20). These considerations should nevertheless be sufficient to indicate that the Peshitta readings at 1:3 are unlikely to have stemmed from a Hebrew text different from that of MT.

Ch. 1:4v. 4

The Hebrew text of v. 4 begins with an infinitive, one of the series which has preceded it and which, in all probability, is resumed in v. 6. These sentences are set side by side in apposition. The Greek translator imposes a more definite shape on this rather amorphous structure. He takes v. 4 as the apex of the preceding clauses and so makes it a final clause, introduced by *ἵνα*. Placing stress on this verse, he reintroduces Solomon as the subject of the verb, thus, *ἵνα δῷ δάξαις πανουργίαν*, 'that he (Solomon) might give cunning to the guileless'. The appearance of a personal subject after several intervening clauses reads rather oddly. If Solomon is to be the subject of *נָתַן*, it could be argued that he ought to be the subject of the preceding infinitives, but this would make poor sense. Attestation of this difficulty may be found in the Vulgate which has almost certainly been influenced by the Greek syntax at this point. Following v. 3, introduced by *et*, v. 4 has the form of a final clause introduced by *ut*. The problem of a subject is neatly avoided, however, by putting the verb into passive form, i.e. *ut detur*, 'that there might be given ...'. That v. 4 should be understood in this way is entirely a matter of interpretation.¹ (For a similar example see Proverbs 7:5).

In v. 4b *נָתַן* is translated by two words in the Greek, *καὶ δὲ δε νεφ*. Jaeger (p. 13) suggested that *νεφ* was a noun and a second translation of *נָתַן*. While this is possible, one wonders why a simple word like *נָתַן* should have been preserved as a doublet. Fritsch (JBL p. 170) places the expression in the category of 'a doubtful doublet'. Baumgartner (p. 30) followed Heidenheim (DVETFK, Vol. II, p. 402) in suggesting that the two words were there for the purpose of providing parallelism with *δῶκε* (v. 4a). This coincides with a problem which some interpreters of the Hebrew text have encountered in dealing with the singular *נָתַן*

¹ See Introduction p. XXIV.

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against the plural פְּתָאִים (McKane p. 265). If the Greek translator was aware of this problem and added *νῆν* as a remedy, it would have to be said that his method was rather obscure and ineffective. The plural of either *καίς* or *νεός* would have provided a more adequate solution. It seems more likely that *νῆν* is an adjective rather than a noun. This was the interpretation of Origen who, according to Rufinus, gave an abbreviated quotation of this verse as 'ut det puero iuniori sensum et cogitationem,' - 'that he might give to the young man understanding and perception' (Patrologia Graeca, Vol. 13, p. 74). If this is the case, no more significance should be read into the Greek than into the similar tendency in English translation to supply the adjective 'young' when rendering נָוֵר.

The Syriac and Targum texts are almost identical in v. 4. The Targum follows the Peshitta in reading a plural where MT reads לְנוֹר. It has been suggested on this basis that MT should be emended to read לְנוֹרִים (Baumgartner p. 30; BHS: similarly Winton Thomas, VTS III, 1955, p. 280, who suggests לְנוֹרִים may have been abbreviated to "לְנוֹר"). It is more likely, however, that the Syriac and Targum texts have a plural to produce parallelism with לְפָתָאִים in v. 4a (Pinkuss, ZAW p. 120). This is supported by the observation in v. 3 that the Syriac translator smoothed out the grammatical difficulties that he encountered there.

vv. 5,6

The Greek version has a more flowing and connected syntax in vv. 5-6 than is apparent in the Hebrew. The opening phrase of v. 5 *τῶνδε γὰρ ἀκουσας* , 'for hearing these things' provides an immediate connecting with what precedes. 'These things' refers to the list of qualities, such as 'wisdom' and 'discipline', found in vv. 2,3 and 4. This participial clause also has the character of a clause of reason for the statements which follow, including that of v. 6, i.e. 'for

Ch. 1:5,6

hearing these things a wise man will be wiser ... he will understand a parable and a dark saying'. It seems inappropriate to read νοησαι (aorist infinitive, equal to להוֹיֵן) instead of νοησει as proposed by Kuhn (BWANT p. 85). This reading takes little account of the Greek syntax at this point. Although νοησαι appears in the texts of MSS 106 and 297, it is clearly a harmonization to MT.

σοφος σοφωτερος εσται, 'a wise man will be wiser'. This is a skilful and literary rendering of חכם ויוסף לקח, lit. 'a wise man will increase learning'. Gerleman (LUA p. 13) notes it as an example of assonance, utilising the repetition of roots and words. One might compare the English translation, 'a wise man ... appropriates more wisdom' (McKane p. 211). Notwithstanding this observation, the Greek conceals a difficulty which the translator had with the word לקח, 'learning' or 'instruction'. The word occurs in five other places which may be considered in the following order:- 4:2; 9:9; 16:21; 16:23; 7:21.

4:2 חכם טוב נהניי לכם : δωρον γαρ αγαθον δωρουμαι υμιν

'for a good gift I give you'. This is the same method of translation as at 1:5, utilising assonance, but again it conceals the problem of assigning an exact meaning to לקח.

9:9 יהודע לצדיק ויוסף לקח : γνωριζε δικαιο και προσθησει του δεχεσθαι

'make known to a righteous man and he will continue to receive'. In this literal translation לקח has been understood as an infinitive rather than a noun. This probably indicates the translator's starting point for his more stylish renderings.

16:21 ומהם שמפנים יסיה לקח : οι δε γλυκαις εν λογω κλειονα ακουσονται

'those who are pleasant in speech will hear more'. Again a verb has been used to convey the meaning of לקח. In this instance the notion of receiving has been given the specific application of receiving speech, to accord better with the context.

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16:23 חקל יהיו יתפח-לעו : ἐπι δε χειλειςιν φορεσει ἐπιγνομουσνην
 'on his lips he will bear prudence'. The word ἐπιγνομουσνην is apparently an hapax legomenon, not only in the Septuagint, but also in ancient Greek literature. It is found a few times in Patristic writers, but probably has its origin in this passage. It is given the meaning 'prudence' (LS p. 627). It seems to be a term which the translator has coined to produce a suitable attribute for the lips of the 'wise man' (v. 23a).

7:21 חקל ברב דברו : ἀπεκλάνησεν δε αὐτον πολλη δμιλιq
 'she led him astray with much persuasion'. This is the one instance of an exact translation of חקל. The meaning 'persuasiveness' is rather unusual for this word, being found only here, and possibly, at 16:21 (BDB p. 544). In the light of the other examples noted above, it is very likely that the translator has chanced on the correct meaning here by a good guess, based on the strong parallelism of the verse (see Note at 7:21).

This consideration of חקל produces the interesting result that the Greek translator of Proverbs never actually renders it by 'instruction' or 'learning'. Being familiar with the verbal root, he sometimes translated חקל on that basis (9:9; 16:21), or he glossed over the difficulty by the use of a stylish phrase (1:5; 4:2). In its precise meaning, therefore, חקל may be classed with מִשְׁפָּח as one of the words which was unfamiliar to the translator.

In κυβερνησιν κηρυτται, 'will receive guidance', the Greek offers a good translation of תְּחַבֵּל. The meanings of both the Hebrew and Greek terms are rooted in the notion of steering ships, but come to have a more general application to the affairs of life (BDB p. 287; LS p. 1004). Barucq's translation (p. 48) of the Greek seems too forceful, 'l'homme prudent acquiert le gouvernement,' - 'the prudent man

See Introduction p.xx1.

Ch. 1:5,6

acquires rule. Although the Greek word κυβερνησις can refer specifically to the exercise of political office, this hardly seems appropriate at 1:5 where the context indicates the acquisition of skill in understanding dark sayings and the words of the wise, etc.

For the translation of לְהִנִּיחַ see the grammatical note at the beginning of the comment on v. 5. The verse reads, 'he will understand a parable and a dark saying (σκοτεινον λογον), the words of the wise and riddles'. The suffix of מְחִידִים has not been noted in the majority of Greek MSS, but is restored in MS23. The translation of מְחִידִים is of some interest as the meaning of the word has not yet been fully elucidated (McKane p. 267; KB3, p. 558). The translator treats it as a synonym of חִידָה, 'riddle'. One may compare Habakkuk 2:6, where it is represented by προβλημα, 'a riddle' (LS p. 1471, IV.5). It is significant that προβλημα is the word most frequently used to translate חִידָה (eleven times, according to Santos p. 62).

The Syriac text of 5a reads, 'a wise man will hear and will add to his wisdom' (ܫܠܡܢܐ, Ambrosianus; Walton and Lee.¹ The Urmiah text reads ܫܠܡܢܐ, corresponding exactly in form to MT לֵקַח). Pinkuss (ZAW p. 120) notes that, apart from here, the Syriac translator uses ܫܠܡܢܐ to translate לֵקַח (4:2; 9:9; 16:21; 16:23). An exception to this pattern can also be found at 7:21, and the note there should be consulted. The fact that the translator uses the word 'wisdom' here, strongly suggests that he has been influenced by the Greek reading σοφος σοφωτερος εἶναι, since this is the only place where both versions have this particular rendering.

The Targum follows MT, translating לֵקַח by מְחַנֵּחַ. This is similar to 9:9, where it uses מְחַנֵּחַ. Elsewhere, like the Syriac, it uses מְחַנֵּחַ or מְחַנֵּחַ. The reading at 7:21 is again exceptional and the

¹ Thus also Di Lalla's text (Ms. 7a)

Ch. 1:5,6

note there should be consulted.

In 5b תחבולות is translated by מְרִשָּׁה meaning 'guidance', 'direction', from the root רָו, 'to lead'. The Syriac translator exhibits an interesting approach to this word in that he distinguishes between the ethically good and bad senses which he considers it to have. At 11:14 where תחבולות is given a morally good sense, he similarly uses מְרִשָּׁה. This may be contrasted with 12:5 where MT reads, 'the counsels (תחבולות) of the wicked are treacherous'. The Syriac has, 'the behaviour (ܡܪܫܐܝܬܐ Thes. Syr. 1040, mores) of the wicked is deceit.' The root readily conveys the idea of something that is twisted or perverted (cf. Prov. 2:14). A further example is provided at 24:6, where the Hebrew reads, 'for by wise guidance you can wage your war', while the Syriac reads, 'by provocation (ܠܝܐܝܬ Thes. Syr. 774) war is made'. The Syriac has the same text at 20:18 where the Hebrew Text is similar though not identical to that at 24:6. The translator has evidently viewed the inauguration of war as a moral evil and his translation of תחבולות is coloured by this interpretation. By differentiating between the usages of תחבולות, as outlined above, the translator avoids using מְרִשָּׁה in any way that might seem contradictory to the thought of 1:5.

The Targum almost always employs מְרִשָּׁה to translate תחבולות and makes no attempt to differentiate between the usages of the Hebrew word, as can be detected in the Peshitta.

The Syriac binds vv. 5 and 6 together more closely than is apparent in the Hebrew by ܡܪܫܐܝܬܐ, 'that he may know'. The use of the third person singular referring back to the חכם of v. 5 is reminiscent of the Greek νομῶν τε. The use of a final clause, however, does bring the Syriac somewhat closer to the Hebrew

Ch. 1:5,6,7

infinitive יִנְהַל than is the case in the Greek. The Targum has the simple infinitive of MT.

The phrase מִלִּימָה לְמִלִּימָה is expressed as a plural in the Peshitta as indicated by the diacritical points |ΛΔαο ΔΛנ 'proverbs and allegories'. This is to create more exact parallelism with the plural form in the second half of the verse. The words ΔΛנ and |ΛΔα are synonyms, and indicate that מִלִּימָה has been equated with לְמִלִּימָה.

The Targum appears to have the same reading as the Peshitta.

v. 7

The Greek of this verse contains a doublet. Jaeger (p. 13) noted that the first two lines of the doublet are a quotation from Ps. 111:10 (LXX 110:10). The text reads:-

ἀρχὴ σοφίας φόβος θεοῦ

σθενοὶς δὲ ἀγαθὴ κατὰ τοὺς κοινουσίην αὐτήν.

This may be translated, 'the beginning of wisdom is the fear of God, and there is good understanding to all who practise it'. While Torczyner (ZDMG p. 100) has observed that 7a is also similar to Proverbs 9:10, this has no exegetical import, since the quotation is clearly taken from the Psalm text and not from Proverbs 9. The view could be taken that the quotation was included here because of the similarity of Proverbs 1:7a and Psalm 111:10a, with the second line serving no useful purpose apart from completing the quotation. Baumgartner (p. 30) goes so far as to describe the second line as 'incomprehensible'. However, supplementing one text with a practically identical second text serves no illustrative purpose. The main point of the quotation, therefore, must lie in its second line. If one compares this line, 'there is good understanding to all who practise it (i.e. wisdom)', with 7b of MT, 'fools despise wisdom and instruction',

Ch. 1:7

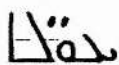
it will be seen that, together, they form a tolerably good example of antithetic parallelism. The two extra lines of the Greek may be viewed not so much as part of a doublet, but rather as an illustrative quotation registering a concise exegetical comment on the Hebrew text of 1:7 (see Introduction p. xviiff.).

Perhaps the most curious argument presented in connection with the appearance here of the Psalm text is that of Bickell (WZKM p. 86). He expresses the view that the Greek represents an original Hebrew text of the book of Proverbs. The Hebrew psalmist and the Greek translator of the Psalms both borrowed independently from the 'original' Hebrew and Greek texts of Proverbs. Subsequently, the now missing Hebrew text of Proverbs fell out through homoioteleuton. This strained and highly improbable argument is aimed at defending the Greek text as representing a more original and better Hebrew text than that of MT.

Lines 3 and 4 of the Greek text are a translation of the Hebrew of 1:7. Fritsch (JBL p. 171) argues that these lines are Hexaplaric in origin. This is an assumption which is not necessarily implied by the use of the obelus sign in the Syro-Hexaplar (see Introduction p. iiiiff.). The translation of פְּלִיטָה, 'fools' by ἀσεβεις, 'the ungodly', exemplifies the religious tendency of the translator (Gerlemann, LUA p. 39) and occurs several times in Proverbs 1-9 (cf. 1:22,32; 3:35; 9:7). The variant reading of the A text, ἀρετὴ αἰσθησεως, 'excellence of perception', instead of ἀρχὴ αἰσθησεως, could be a simple copying error. It could also represent a particular interpretation of ἀρχὴ / מֵרִאשִׁית in the qualitative sense of 'the chief' or 'highest', which is possible in both Hebrew and Greek, as against the temporal sense of 'the beginning'.

The Peshitta inverts the word order of 7a reading, 'the beginning of wisdom is the fear of the Lord'. This is a harmonisation to Psalm 111:10a or possibly Proverbs 9:10a (Pinkuss, ZAW p. 120). In addition

Ch. 1:7

Pinkuss reiterates the observation of Nestle that the reading  like the Greek ἀσβελες reflects a Hebrew text which read אֲשֶׁלֶךְ instead of אֲשֶׁלֶךְ. It has already been observed that the reading ἀσβελες does not indicate a textual variant in the Hebrew, but is rather a manifestation of a particular style of translation. The similar reading in the Peshitta, therefore, is almost certainly due to Greek influence. This is supported by the observation that the Syriac has a similar, though less extensive, harmonisation of the text of 7a to that of Psalm 111:10. It seems likely that both facets of the Peshitta text noted above stem primarily from familiarity with and use of the Greek version of Proverbs. At first sight the Syriac looks like a direct translation of MT. Divergences only become apparent under close scrutiny. It must be inferred that the translator basically followed the Hebrew text, but modified his presentation of it in the light of his knowledge of the Greek version.

The Targum text is similar to the Peshitta. The main difference occurs in 7b where the Targum translates אֲשֶׁלֶךְ literally by כֹּלֵי 'fools'. Apart from this, the two texts are essentially the same. This leads to the interesting observation that the Targum text of 7a, אֲשֶׁלֶךְ אֲשֶׁלֶךְ אֲשֶׁלֶךְ is either an independent harmonisation to Psalm 111:10 or Proverbs 9:10, or it is dependent upon the Greek or Syriac versions. The Targum shows no tendency in Chs. 1-9 to harmonise parallel texts. Except in cases where the Syriac and Targum texts are the same, it shows no sign of dependence on the Greek. The most obvious solution is that the Targumist is dependent on the Syriac, which he utilises in conjunction with MT. In the case of 1:7a the Targumist has not noticed the difference between the text that he copied and the Hebrew text, due to their similarity. This unintentional slip gives an insight into his basic method. The differences between the

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Targum and Syriac texts, e.g. ܝܠܝܢ as against ܠܕܐ, indicate the Targum to be a later text brought into closer agreement with MT.

v. 8

In this verse interest is centred on the translations of ܠܝܠܝܢ and ܠܝܠܝܢ . In 8a the B text reads, 'hear, my son, the instruction (καταδεῖαν) of your father', while K, A, C and minuscules read, 'the laws (νομους) of your father. In 8b all texts read, 'and do not thrust aside the ordinances (θεσμους, ܠܝܠܝܢ) of your mother'. Lagarde (p. 6), accepting νομους as the older reading, suggested that ܠܝܠܝܢ was read as ܠܝܠܝܢ, 'laws'. Baumgartner (p. 31), considered this possible but improbable and Toy (p. 18) rejected it entirely. The word occurs in Aramaic and Mishnaic Hebrew but is not found in Biblical Hebrew. A different approach to the Greek reading is to consider firstly θεσμους of 8b. Clearly in unpointed script ܠܝܠܝܢ could be understood either as singular or plural. But that a word like Torah should be taken as plural is noteworthy in itself. Gerleman (OS, p. 22; LUA p. 45) has noted of the Greek translation of Proverbs that Torah is throughout translated in a non-technical way, e.g. θεσμος, λογος, νομιμα, νομοθεσμος, ταξις. For a plural rendering, compare 3:1; 6:20; 7:2. The reading at 6:20 is of particular interest here (Toy p. 18), since the Hebrew text of 6:20b is identical to 1:8b. This is true also of the Greek, but, in this case, the similarity goes even further in that 6:20a reads Υἱε, φυλασσε νομους (ܠܝܠܝܢ) πατρος σου, 'son, keep the laws of your father'. In the light of this comparison, it is possible that the reading νομους at 1:8 may not be simply a parallel for θεσμους, but it may also represent an equalising of the texts of 1:8 and 6:20. From a text critical point of view, a definite answer as to what is the better reading at 1:8a cannot readily be given. If harmonisation has taken place, it cannot be assumed that νομους is the older reading. On the other hand καταδεῖαν may be no more than a correction to a text which had

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already had the uniform reading νομους for a long period.

The Peshitta translates both כֹּסֶם and תּוֹרָה by Ḥman 'law'. For כֹּסֶם we would have expected to find Ḥḥōḥin as at 1:2 and 1:3. It is likely therefore that the translator was aware of the Greek reading νομους. However, the absence of the diacritical points indicates Ḥman to be singular, and this is supported by the minor variant ḥimani (Lee and Walton)¹ in 8b, which suggests that the singular was read throughout. Although the Greek has been followed in 8a, it has been changed to the singular to agree with the overall format of MT. Coalescence of the Greek and Hebrew in this way can be observed elsewhere (see Introduction p. xxxvii). A further characteristic of the translator can be seen in the repetition of the word Ḥman in 8b, instead of the use of a synonym (see Introduction p. xxxix).

The Targum texts of Lagarde and Miqraoth Gedoloth follow MT in reading כֹּסֶם for כֹּסֶם . MS 1106 follows the Peshitta at this point by reading כֹּסֶם . In 8b there is a minor difference in construction in relation to the verb כָּטַח . Lagarde's text is identical to the Peshitta, 'do not forget the law (כֹּסֶם כָּטַח) of your mother'. Miqraoth Gedoloth uses כָּטַח following כָּטַח 'and do not wander from the law (כֹּסֶם כָּטַח) of your mother'. This makes it unmistakably the same as MT כָּטַח , 'leave or forsake'. These small differences in the Targum texts reveal various gradations of assimilation to MT, the starting point being the text as found in the Peshitta.

v. 9

The use of χαρις in the plural in the phrase στεφανον δε χαριτων is idiomatic and means 'graceful crown'. It may be compared with the adverbial expression μετα χαριτων 'gracefully' (LS p. 1978.I). The same idiom is found at 5:19 in παλος ... χαριτων 'a graceful filly'.

¹ Mss. 913, 1012, 1201 fam. (Similarly in 8a Mss. 913, 1012 read ḥimani)

Ch. 1:9

As a whole, 9a of the Hebrew, יְהִי לָךְ כִּי לִי' תַּחַן הֵן לְרֹאשׁךָ, 'for they are a fair garland for your head', is reproduced in the Greek as στεφανον γαρ χαριτων δεξη (A, ξξη) ση κορυφη 'for you will receive a graceful crown for your head'. The introduction of a verb δεξη (or ξη) is for the most part due to translational necessity. The Hebrew preposition הֵן serves adequately to express the sense 'they are', but this idiom is no more possible in Greek than it is in English. The simplest solution would have been to use the verb 'to be'. The use of the expression 'you will receive' or 'you will have' introduces the notion of future reward. In conjunction with the symbol of the crown, familiar in the New Testament as an image of heavenly reward (e.g. I Cor. 9:25; Rev. 2:10), the passage could lend itself to a possible eschatological interpretation. The notion of reigning in heaven is found in Wisdom of Solomon 6:21, ἵνα εἰς τὸν αἰῶνα βασιλευσῃτε, 'that you may reign forever' (see note on K, B, A texts at Proverbs 9:6). The closest parallels to the imagery here, however, are probably to be found in Ecclesiasticus (1:11; 1:18; 6:31; 15:6). For example 1:11-13 reads, 'the fear of the Lord is glory and exultation and gladness and a crown of rejoicing (στεφανος ἀγαλλιαματος) The fear of the Lord delighteth the heart and giveth gladness and joy and length of days. Whoso feareth the Lord it shall go well with him at the last (ἐκ' ἔσχατων), and in the day of his death he shall be blessed' (text in Charles, Vol. I p. 319). It is noted of ἐκ' ἔσχατων that 'the reference is to the end of life in this world'. It can also be seen that the crown of rejoicing is being equated with 'length of days' and the blessing of a good memorial in death. This is very much in line with the general Old Testament view of these matters. On this analogy it may be said of Proverbs 1:9 that the future reference introduced by the Greek translator is to be related to the rewards of earthly life.

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At a later period the text could readily be interpreted eschatologically, since the idea of future reward dependent upon present action had been introduced.

The uncommon word נִפְנָי , 'necklace' (v. 9b), found otherwise only at Judges 8:26 and Song of Solomon 4:9, is translated here as χλοῖον χρυσεόν ,

'golden collar'. While worth or value might naturally be attributed to a decorative pendant, the precise identification with gold may represent a particular understanding of the word which was known to the translator. At Judges 8:26 נִפְנָי describes chains or collars which decorated the necks of camels. The A text reads, $\text{των χλοίων των χρυσών ἐν τοῖς τραχήλοις των καμηλῶν αὐτῶν}$, 'the golden collars on the necks of their camels'. Again it can be observed that there is no adjective 'golden' in the Hebrew. The coincidence of these two interpretations of נִפְנָי could indicate that the term was understood in some circles to mean precisely a neck ornament made of gold. The Judges rendering weakens the view of Winton Thomas (VT, Vol. XV 1965, p. 271) that the translator read נֶחֱסֵי or some other word for gold, after נִפְנָי .

The Peshitta has a short text in v. 9a, which reads, לְאַחַד לְאַחַד 'for they will be beauty for your head'. The single word לְאַחַד represents לְאַחַד 'a fair garland'. Pinkuss (ZAW p. 121) expressed the view that the translator did not understand לְאַחַד and consequently omitted it. Only לְאַחַד is translated by לְאַחַד and the same translation of לְאַחַד can be found at Proverbs 31:30. Against this view, it may be noted that, of the thirteen occurrences of לְאַחַד in Proverbs, only once is it unmistakably translated by לְאַחַד , i.e. Ch. 31:30, where it is clearly used as a synonym of יָפִי , 'beauty'. Otherwise לְאַחַד is translated by לְאַחַד or לְאַחַד or a cognate from the root לְאַחַד . At Proverbs

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4:9, $\text{ן} \text{לויט}$ is represented in the Syriac by ܠܐܠܐ ܕܥܝܢܐ
 'beauty of grace', where clearly ܠܐܠܐ must be taken as a
 rendering of לויט . Since it can be shown, therefore that $\text{ן} - \text{לויט}$
 are translated in different places by the same Syriac word, all that
 can be said at 1:9 is that the whole phrase $\text{ן} \text{לויט}$ is rendered
 economically by the one word 'beauty'. The reading at 4:9 certainly
 demonstrates that the translator did not know the meaning of לויט .
 He supplied its meaning from its close association with ן , the meaning
 of which he did know.

The Targum text of v. 9a reads, 'for they are beauty and grace
 (ܕܝܐܝܬܐ ܐܝܬܐ) for your head'. As Pinkuss has observed, the
 Targumist's understanding of לויט is dependent on the Syriac ܠܐܠܐ ,
 as also at 4:9. At 1:9, unlike the Peshitta, the Targum represents ן
 by ܕܝܐܝܬܐ and in this way approximates more closely to MT. The
 connecting particle, 'and', in the expression 'beauty and grace' is
 nevertheless unexpected (cf ܕܝܐܝܬܐ at 4:9). The reading 'and' may be
 no more than a transcriptional error (cf. MS 1106 which in fact reads
 ܕܝܐܝܬܐ , reproducing the Hebrew construct exactly). On the other hand the
 'and' connection may have appeared the most appropriate way to link
 two terms which the Targumist mistakenly believed to be synonyms.

The Syriac and Targum texts of v. 9b have identical readings, 'and
 a necklace (ܠܠܝܬܐ ܕܥܝܢܐ , ܠܠܝܬܐ) for your neck'. This is unusual
 in itself considering the rarity of the word ܠܠܝܬܐ , and the fact that the
 two versions use different terms to translate it at Judges 8:26 and Song
 of Solomon 4:9. ܠܠܝܬܐ / ܠܠܝܬܐ may be a Greek loan word
 from the term $\muανιαχης$ (Thes.Syr. 1021; Levy, Vol. I, p.202). The
 primary meaning of $\muανιαχης$ is that of a golden necklace which was worn
 by Persians or Gauls (L.S. 1079), but the loan word appears to be used
 only with the general sense of 'necklace' in Syriac and Aramaic.

Ch. 1:10,11vv. 10,11

In the Hebrew text of vv. 10-15 the grammatical structure may be reduced to two conditional clauses with their respective apodoses. The first of these pairs is short and self-contained, being found in v. 10. In the second of the pairs the 'if' clause is more protracted, beginning at v. 11, continuing in vv. 12, 13 and 14, with the apodosis coming in v. 15. Considering the Greek in the same broad way, it would be possible to make the same verse division, only regarding the syntax of v. 10 as being somewhat different from that of MT. This is the structure adopted in the edition of Holmes & Parsons, where a full stop is inserted after βουληθης. Verse 10 then reads as a self-contained statement, 'my son do not let ungodly men lead you astray, neither consent'. Jaeger (p. 14) suggested that the translator had attributed the power of prohibition to אָ, whereas Lagarde (p. 6) suggested that the Greek μη represented a Hebrew variant לָ instead of אָ. This particular construction of the Greek, however, produces the somewhat stilted prohibition 'neither consent'. No indication is given of the nature of the prohibition, except that it may be connected rather loosely with the notion of going astray found in 10a.

This difficulty is removed if the grammar is viewed in a different way. In the editions of Swete and Rahlfs there is no full stop after βουληθης. Verse 10 is taken in conjunction with v. 11 and becomes part of the conditional structure operating from v. 11 onwards, 'my son, do not let ungodly men lead you astray, neither consent if they beseech you saying, etc.'. This is a more satisfactory way of reading the Greek, but again it raises the problem as to why the Greek translator should have construed the Hebrew text in this way. It is probable that the translator was attempting to deal with the long and somewhat protracted nature of the conditional clause beginning in v. 11. The

Ch. 1:10,11

reader of the Hebrew can easily lose track of the construction by the time he arrives at v. 15. The translator presented the 'if' clause of v. 11 in a more immediate way by relating it directly to v. 10. This grammatical restructuring accords with the translator's approach to the Hebrew as observed in other passages (see Introduction p. xxivff.).

Looking at the details of the translation in vv. 10 and 11 one may note the rendering of אָל אֵינִי . The Masoretic vocalization indicates that the root was understood as אָנָה , 'consent'. The form is irregular in that one would not normally expect elision of initial א in a second person imperfect or jussive, although other instances can be found (G-K § 68 g,h). The ending of the verb in א instead of נ is thought to be an Aramaism (G-K § 75 hh). In these circumstances, with the root אָנָה almost unrecognisable, it is not surprising that a Hebrew variant reading exists relating the form to the root אָנָה (Kennicott 494 אָנָה , and De Rossi 573, 596 אָנָה). It is noteworthy that the Greek in the main follows the root אָנָה , in reading $\mu\eta\delta\epsilon\ \beta\omicron\upsilon\lambda\eta\theta\eta\varsigma$, 'neither consent'. Only in one minuscule (260) and in Clement of Alexandria (Patrologia Graeca Vol. 8, Col. 364) does one find the reading $\mu\eta\delta\epsilon\ \kappa\omicron\pi\epsilon\upsilon\theta\eta\varsigma$, 'and do not go'. Nevertheless these variant readings indicate that the ambiguity of אָנָה אֵל is of a long-standing nature.

The opening phrase of v. 11 אִם יֹאמְרוּ , 'if they say', is found in the Greek as $\epsilon\acute{\alpha}\nu\ \kappa\alpha\tau\alpha\chi\alpha\lambda\epsilon\sigma\omega\varsigma\ \sigma\epsilon\ \lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$, 'if they beseech you saying'. The presence of the object $\sigma\epsilon$ has given rise to the suggestion that a similar object לָךְ should be added to the Hebrew (Lagarde p. 6; Baumgartner p. 31; BHK). Similarly Pinkuss (ZAW p. 121) suggested that לָךְ might have been read by the Greek translator as a dittography from לָךְ . It should be taken into account, however, that אִם יֹאמְרוּ has been intensified to some extent by the Greek expression $\kappa\alpha\tau\alpha\chi\alpha\lambda\epsilon\sigma\omega\varsigma\ \dots\ \lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$. It may be the case that the Greek object $\sigma\epsilon$ is no more

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than a necessary corollary of the Greek verb 'beseech'.

A further difficulty is encountered in the translation of נִאָרְנָה לָדָם, 'let us lie in wait for blood'. The direct imperative in κοινοῦντες αἵματος, 'share in blood' can be explained relatively simply as a parallel to the preceding imperative, 'come with us'. The basic problem is the meaning 'share in' attributed to the verb אָרַב. Lagarde (p. 6) suggested that the Hebrew verb was read by the translator either as נִעָרַב, 'let us mix with', or נִחַרְנָה, 'let us associate with'. The first of these suggestions was followed by Wutz (BWAT p. 67) who explained the confusion of the various terms as arising from transliterated Hebrew in Greek script, i.e. νεερβα/νεεβρα.

Before resorting to emendation or to an elaborate hypothesis of transliteration, as suggested by Wutz, to explain the Greek translation of נִאָרְנָה, it is useful to observe how אָרַב has been dealt with in Proverbs generally. The verb is found again at 1:18; 7:12; 12:6; 23:28 and 24:15. Of these instances, only at 7:12 can an accurate translation of אָרַב be found. The readings of the others may be noted as follows:-

1:18 וְהֵם לָדָם יִאָרְבוּ, 'these ... lie in wait for their own blood'.

Greek, αὐτοὶ γὰρ οἱ φονοῦ μετεχοντες, 'for those who share in murder'.

12:6 דְּבַר יְשָׁעִים אָרַב דָּם, 'the words of the wicked lie in wait for blood'.

Greek, λόγοι ἀσεβῶν δολιοί, 'the words of the ungodly are treacherous'.

23:28 אִם כַּחַתָּה תֵּאָרַב, 'she lies in wait like a robber'.

Greek, οὕτως γὰρ συντομῶς ἀπολείται, 'for such a one will perish quickly'.

24:15 אַל תֵּאָרַב רָשָׁע לְנוֹחַ צְדִיק, 'lie not in wait as a wicked man against the dwelling of the righteous'.

Greek, μὴ προσαγαγῇς ἀσεβῆ νομῇ δικαίων, 'do not bring ungodly men into the dwelling of the righteous'.

It can be observed from these examples that the meaning of אָרַב

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has, for the most part, eluded the translator. It can also be seen that the translation of אַרַב at 1:18 is practically the same as at 1:11. The similarity of treatment at 1:11 and 1:18 is due to the context in which the verbs occur and their relatively close proximity. The actual meanings used stem primarily from the translator's inability to render אַרַב accurately, and have been determined on the basis of the general context.

Of the remaining example of אַרַב at 7:12, וַאֲזַל כָּל פֶּנֶה חֹאֲרֵב, 'at every corner she lies in wait' (Greek, παρα πασων γωνιων ἐνεδρευσεν, 'beside every corner she lies in wait'), it may be noted that this represents a special case. It is either the one example of a correct guess regarding the meaning of אַרַב or it may be from the hand of a different translator. Notwithstanding 7:12, אַרַב may be included with those words which were unfamiliar to the translator (see Introduction p. xxiff.).


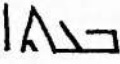
The most pressing problem in v. 11b is how נִצְפְּנָה לְנָקִי, 'let us ... ambush the innocent' has come to be translated as χρυσωμεν δε εἰς γην ἄνδρα δίκαιον ἀδίκω, 'let us hide the righteous man in the ground'. Lagarde (p. 6) expressed the view that the translator was an Aramaic speaker and saw in the 'ל' of נָקִי the sign of the accusative. This, accordingly, induced the paraphrase in its present form. A difficulty for this view is that the same Hebrew construction, i.e. ...לְ נָקִי occurs in v. 18b, but there the 'ל' is translated straightforwardly as a Hebrew preposition.






A simpler and more probable explanation of this difficulty would be that the translator did not know of an intransitive meaning for נָקִי in the sense 'to lurk' or 'lie hid'. This is not surprising since נָקִי only has this meaning at 1:11 and 1:18 in Proverbs, and is attested in only two other instances in the rest of the Old Testament. A contributory factor to the translator's inability to apprehend the

Ch. 1:10,11,12



This meaning would not only correspond to that of MT תנא, but would also be an anticipation of the figure used in v. 14a, 'throw in your lot with us'. The same word is used again at 6:35 to translate תנא where it obviously must take the general sense of 'consent' or 'agree with'.

The Targum text is practically identical to that of the Peshitta. For תנא Lagarde's text reads תנא, and that of Miqraoth Gedoloth תנא. These readings exhibit the same confusion of the roots תנא and תנא. The meanings of these roots as used in Aramaic appears to be somewhat different from their counterparts in Syriac. The root תנא means 'join hands', 'make a covenant' (Jastrow, p. 548), while תנא apparently has the sense 'yield' (Jastrow p. 1167).

In v. 11 the Peshitta follows the Hebrew fairly closely. Small traces of Greek influence are possibly to be found in the addition of the object  which compares with the Greek σε (Pinkuss, ZAW p. 121), and the use of the term  which is closer in meaning to ἀδίκως in the sense 'unjust' than to the Hebrew תנא, 'without cause'.

The Targum text is similar to the Peshitta. This is especially so with regard to the text of Codex 1106, which has an object  after  corresponding to the  of the Peshitta. The texts of Lagarde and Miqraoth Gedoloth lack the term  and thus agree more closely with MT. All the Targum texts give an exact equivalent of תנא in , 'without cause'.

v. 12

It was observed in v. 11 that  is found in the Greek as ἀνδρα δίκαιον. The Hebrew, in fact, has a collective sense which becomes evident in the following phrases, 'let us swallow them ... like those who go down ...' (v. 12). The Greek translator maintains his description of the  as an individual. Thus in v. 12 we find,

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'let us swallow him (αὐτον) ... let us remove his (αὐτον) memorial', and, in v. 13, '... his (αὐτον) precious possessions'. Although of a minor nature, these changes are an indication that the translator is prepared to bypass the literal form of the Hebrew text to maintain a consistency of approach in his own translation.

In considering the Greek text of 12b, it should be borne in mind that it is part of a context which has already undergone considerable modification at the hands of the translator. The Hebrew reads, וְחַמְּסִים וְכִיּוּדֵי בֹר

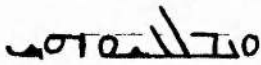
וְכִיּוּדֵי בֹר, 'and whole like those who go down to the pit.' The Greek, which bears no apparent relation to this reads, καὶ ἀρώμεν αὐτον την μνημην ἐκ γης, 'and let us remove remembrance of him from the earth'. Heidenheim (DVETFK Vol. II, p. 403) suggested that the Greek was based on a Hebrew text different from that of MT - וְחַמְּסִים

וְיָדְעוּתָם מְאֻדָּה. Toy (p.16), however, rejected this as improbable late Hebrew. A similar reconstruction was attempted by Wutz (BWAT p. 322), וְחַמְּסִים מְחֻלָּד לְזִכֹּר, 'we will remove them from the world with respect to remembrance'. This is no more likely than Heidenheim's reconstruction. Graetz (MGWJ p. 148) and Oort (TT p. 381), who wished to find a verb in 12b as a parallel to וְנָלַעַם, considered the Greek ἀρώμεν to be evidence of such a verb. Accordingly they emended וְחַמְּסִים to read וְחַמְּסִים, but gave no further elaboration of this verb form. It is doubtful, however, whether the Greek can be used in this way to emend one word in the Hebrew of MT when there is no correlation between any of the words in the Greek and Hebrew texts of 12b.

It was noted by Hitzig (p. 7) that the Greek of 12b was reminiscent of a line from Psalm 34:17 (LXX 33:17), του ἐξολεθρευσαι ἐκ γης το μνημοσυνον αὐτων, 'to destroy remembrance of them from the earth'. Similar lines can also be found as Psalm 109:15 (LXX 108:15), καὶ ἐξολεθρευθειη ἐκ γης το μνημοσυνον αὐτων, 'and may remembrance

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of them be destroyed from the earth (land), and Job 18:17,
 το μνημοσυνον αὐτου ἀπολοιτο ἐκ γης, 'may remembrance of him perish
 from the earth (land)'. The same idiom can be found in the Greek at
 Exodus 17:14, Deuteronomy 32:26, and Psalm 9:7. The question still
 requires to be answered, however, as to why this particular expression
 appears in the Greek as a representation of an apparently unrelated
 Hebrew text. Mezzacasa (p. 114) has suggested that a thematic
 connection between the Hebrew and Greek texts can be found in Psalm
 88 (LXX 87), where the Psalmist says, '(v.5) I am reckoned among those
 who go down to the Pit (יִרְדּוּ בִּימֵי יוֹם) ... (v. 6) like those whom thou
 dost remember no more (ὧν οὐκ ἐμνησθης ἔτι), for they are cut off
 from thy hand'. It seems likely that the translator of Proverbs
 considered that his 'quotation' of a familiar scriptural phrase,
 regarding the cutting off of remembrance from the earth, adequately
 conveyed the sense of the Hebrew. A further inducement to using this
 turn of phrase rather than producing a literal translation was the fact
 that it related so effectively to the Greek idiom of v. 11, 'let us
 bury the righteous man in the ground (εἰς γην) ... let us remove
 remembrance of him from the earth (ἐκ γης). The observation of
 Perowne (p. 44) that 12b is 'paraphrase not translation' is well-
 founded.

The Peshitta in vv 12 and 13 basically follows the Hebrew but has
 elements that relate to readings in the Septuagint. The text of 12a
 reads, 'and let us swallow him () as Sheol swallows
 the living'. As with the Greek, the Peshitta has a singular suffix
 where the Hebrew has a plural. As noted previously, the object of this
 is to avoid any apparent contradiction between the term 'innocent',
 regarded in the Greek and Peshitta as singular, and the following
 suffixes which relate back to it. That the Syriac translator is making

¹ See Introduction p. XVIII.

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use of the Greek at this point, rather than adopting a similar line of translation by coincidence, is demonstrated in v. 13 where both the Greek and Syriac texts have a singular possessive suffix or pronoun (*την κτησιν αὐτου* / *ܫܝܬܐܘ*), but where the Hebrew has no suffix of any kind.

(ZAW p. 121)

Pinkuss/translated 12a somewhat differently from the rendering given above. He took the view that *ܠܡܕܐ* is a predicative adjective so that the line ought to be translated, 'let us swallow him alive as Sheol'. He suggested that *ܠܡܕܐ* is similar to and influenced by the Greek adjective *ζωντα*. This is certainly a possibility considering that other traces of Greek influence can be detected in vv. 12 and 13 of the Syriac.

Perhaps all that can be said on this point is that the Syriac of 12a is capable of being translated in different ways (thus Lagarde p. 6 views *ܠܡܕܐ* as a noun and not an adjective) and that *ܠܡܕܐ* could perhaps be a further example of Greek influence in the Peshitta in these verses.

In 12b the term *ܡܝܡܝܢ* can be taken as a description of Sheol's victims, indicating that they are swallowed whole or in one piece. The Syriac translator, however, takes *ܡܝܡܝܢ* as an ethical term and translates, 'and (let us swallow) the pure (*ܡܡܢ ܠܡܕܐ*) as those who go down to the pit'. The expression *ܡܡܢ ܠܡܕܐ* as Hitzig observed (p. 7), is singular. It refers back to *ܠܡܕܐ* and agrees with the suffix on *ܠܡܕܐ*.

The Targum has practically a word-for-word correspondence with the text of the Peshitta, with small but significant differences. Where the Peshitta reads *ܠܡܕܐ* following the Greek, the Targum reads *ܠܡܕܐ*, 'let us swallow them', agreeing with MT. Apart from the necessary changes to plural form, the following terms

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are exactly the same as in the Peshitta which means that וְחַסִּים is translated similarly in an ethical sense as מְלֵא מִן, 'those who are without spot'. A linguistic point to note is that the prefixed 'ל' in the expressions לְחַיִּי and מְלֵא מִן presumably serves as the sign of the accusative as it does in the parallel Syriac expressions. The use of 'ל' as the sign of the accusative is apparently possible in Aramaic but is of rare occurrence (Dalman p. 226; Stevenson p. 25). It may be regarded in this context as a Syriacism. (See Introduction p. xxxiiff.).

v. 13

The ongoing address in the Greek in the form of exhortation, 'let us seize his precious substance (τὴν κτησιν αὐτοῦ), let us fill our houses with spoil' is a possible way of rendering the Hebrew, although it is not commonly followed by modern translators.

The translator adds the possessive pronoun to the word 'substance' (הָיָא / אֲרֻכָּהּ) although there is no corresponding suffix in the Hebrew. In keeping with the other Greek pronouns referring back to the innocent, (ἵπῃ / ἀνδρα δίκαιον) its form is singular.

Some added emphasis is injected into the Greek rendering in the translation of מְצֵא by καταλαβόμεθα. Although καταλαμβάνειν can mean 'to find', like the Hebrew verb מְצֵא, this is not a sense normally associated with the middle voice. In this form the verb takes its common meaning of 'seize', 'lay hold of'. In using this strong verb the translator is giving added emphasis to the rapacious character of the robbers.

A small point to note is the translator's omission of כָּל. This is characteristic of this translator who freely omits or supplies the term 'every/all' in a random way, as will be further observed.

The Syriac translator is influenced by the Greek to the extent that he also continues the reference to the 'innocent' of v. 11 in

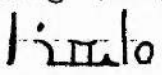
¹ See Introduction p. xxi.

Ch. 1:13

terms of an individual 'all his wealth (סִימָלוֹ) and his magnificence we will find'. He follows MT in giving כֶּסֶף by its equivalent, and it would seem that he takes this as a simple imperfect. The translator gives his own peculiar rendering of קָרָהוֹן in that קָרָה is taken as if it were a noun in its own right, סִימָלוֹ, with the singular suffix also being added for the reason given above. This gives a rather awkward turn of phrase to the Syriac since the basic meaning of סִימָלוֹ is 'honour' or 'glory'. Honour, unlike wealth, cannot be physically stolen. It is possible that the translator is using the word figuratively to describe the imagined magnificence of the spoils. An analogy is found at Daniel 10:5 in the phrase סִימָלוֹ בְּחֵיבָה, 'magnificent vestments'. Alternatively, there are some instances where סִימָלוֹ has been equated with סִימָלוֹ which does mean 'household goods' or 'hardware' (Thes. Syr. 1625). If this were the case here it would certainly accord well with the context, but it must be noted that the Thesaurus gives no examples of such a usage in any Syriac Biblical text.

The Targum has the same text as the Peshitta, only lacking the suffixes in the phrase כָּל עוֹתָא וִיקָרָא. It can be seen that the Syriac has been followed in the rendering of קָרָהוֹן in spite of the removal of the suffixes. This presents a similar problem of translation. The text reads, 'we will find all wealth and honour'. Clearly this is not very appropriate as an utterance of robbers. The other meaning which the word has is that of 'value' or 'price' (Jastrow p. 593). On this basis the translation would be, 'we will find all wealth and value'. One could understand this as an attempt to convey the worth of valuable objects, in the way that קָרָה in Biblical and Mishnaic Hebrew can mean 'a precious object', although this usage is not commonly found in Aramaic. A different suggestion made by Levy (Vol. I, p. 344) is that the word can take the sense 'magnificence'. Basically the Targum is a reflection

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of the Syriac and the translation problem stems from this fact. It is curious that the translator, in correcting his borrowed text in the matter of the suffixes, should have retained this rather awkward phrase when the Hebrew is much better, with קר' clearly adjectival. One may compare the text at 24:4, where the reading קר' כל הו' is found again. The Syriac has the similar reading , and this is reflected in Codex 1106 of the Targum, וקר' . The editions of Lagarde and Miqraoth Gedoloth both read קר', 'precious'. Here Lagarde and Miqraoth Gedoloth represent corrected texts where the divergence from MT has been observed. For some unknown reason the translator or corrector failed to notice the same divergence at 1:13. In other contexts both the Syriac and Targum texts render קר' straightforwardly as an adjective, e.g. 3:15.

v. 14

The Greek of 14a follows the Hebrew closely, but 14b of the Hebrew is translated twice in the Greek:-

κοινωνον δε βαλλαντιον κτησωμεθα παντες,
και μαρσιπιον εν γεννηθητω ημιν.

This may be rendered as, 'let us all possess a common purse and let us have one pouch'. The second line is more literal than the first, reproducing

קא and יה' exactly. The figure in the first line, of the common purse, recalls the exhortation of v. 11, κοινωνησον αιματος, 'have a share in blood'. Jaeger (p. 15) considered that the second line of the Greek was later than the first and was the work of a reviser. Similarly Fritsch (JBL p. 178), who goes further in suggesting that the second line of the doublet stems from the Hexapla. However, his theory that 'old Greek' and supposed Hexaplaric accretions can be separated by use of the Syro-Hexaplar runs into obvious difficulty by his own admission that the critical signs are, in some instances, 'incorrect' (See Introduction p.iiiff.). Thackeray (JTS XIII, 1912, p. 66), for various critical reasons, also

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preferred the first line of the doublet. There is also some textual support for this view of priority in that Codex Venetus, MS 23, lacks the second line. Whether the doublet should be viewed as the result of a process of revision, however, must be doubtful. Why should a relatively accurate translation be revised, yet a passage such as that in v. 12b be left unaltered? The development of doublets is perhaps a more complex and obscure process than a simple theory of revision would suggest (see Introduction p. viiff.).

The Syriac and Targum texts follow MT and are virtually identical.
vv. 15,16

There is no difficulty with the translation of v. 15 in the Greek, the only divergence being the vocalisation of מְנַחֵם which is singular in MT but plural in the Greek. However, it is also plural in some Hebrew MSS, and also in the Peshitta, Targum and Vulgate. The main difficulty in these verses is a textual one in that וְיָ is omitted in some Greek MSS and, likewise, the whole of v. 16. וְיָ is represented in $\kappa^{\text{C.A.}}$, 23, 252, 254, 295, 296, 297, and v. 16 is found in $\kappa^{\text{C.A.}}$, A, 68, 109, 157, 161, 248, 252, 254, 295, 296, 297. MS 23 has v. 16, and also the following addition:-

καὶ ταλαίπωρα ἐν ταῖς ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἐγνώσαν,
which is a quotation from (LXX) Psalm 13:3 or Romans 3:16,17, similar to, but not the same as, the Greek of Isaiah 59:7. It is cited here because, in its own context, it follows the phrase ὁδεῖς οἱ ποδες αὐτῶν ἐκχεαί αἷμα, 'their feet are swift to shed blood', which is similar to Proverbs 1:16. Minuscules 103 and 260 put v. 16 after v. 17. The main witnesses omitting v. 16 are therefore κ and B.

Many scholars (e.g. Hitzig p. 8 ; Lagarde p. 7; Delitzsch p. 65; Frankenberg p. 22; Toy p. 20; Müller-Kautzsch p. 34; BHS) take the view that the Greek evidence substantiates that v. 16 was not originally part of the text of Proverbs,

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but was a later insertion as a quotation of Isaiah 59:7. Disagreeing with this view are Baumgartner (p. 33), Barucq (p. 50) and Gemser (p. 20), who basically consider that the Hebrew of v. 16 fits logically into its place and to remove it would destroy the balance of the paragraph. This view does not, however, account for the omission of the verse in the various Greek MSS and, presumably, they take the view that this is purely an internal Greek textual problem. On the question of the Greek text, modern editors are also in disagreement. Swete, with Holmes and Parsons, omits the verse, noting it in the critical apparatus, whereas Rahlfs prints it and notes the omission of α , B in the apparatus.

Those MSS which have v. 16 present no difficulty in their translation. No attempt is made to harmonise the wording with that at Isaiah 59:7. The addition which appears in MS 23, is in part a quotation of Romans 3:16,17, also found at Psalm 13:3 (LXX).

The Syriac translation of v. 16 is characterised by the addition of ܠܐ , at the end of the verse, producing the phrase, 'to shed innocent blood'. As numerous commentators have noted, this has the effect of harmonising the Proverbs text to that of Isaiah 59:7. (The harmonisation of parallel texts is a characteristic observed in several places in the Peshitta text of Proverbs 1-9, see Introduction p.xxxix).


An added incentive for the incorporation of the term ܠܐ in v. 16 is that it effectively refers the verse back to 'the innocent man' (ܠܐܕܡ) of v. 11, and so, with vv. 12 and 13, continues the picture of a plot which centres on the fate of one innocent individual. This view of the passage, as noted previously, is one which the Syriac translator has borrowed from the Greek, but in v. 16 he maintains this exegesis in his own particular way.

Ch. 1:17v. 17

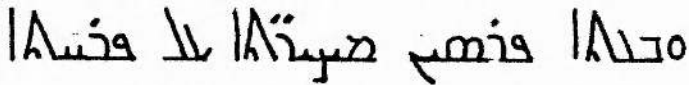
The Greek text is strikingly different in this verse due to its inclusion of a negative not found in the Hebrew. It reads, 'For not without reason are nets stretched for birds'. Wildeboer (p. 4) notes that the negative is perhaps a conjecture, but that it is also possible that the translator read לֹא מְדַבֵּר , (similarly Currie-Martin, p. 31). The existence of a variant reading at an early period seems unlikely. Examination of 17b indicates that וְלֹא is omitted in the Greek, but no questions have been raised about the integrity of the Hebrew text at this point. It may safely be taken that the translator deliberately altered his Hebrew text in both 17b and 17a. (For other examples of the introduction of a negative into the text, see 5:5 and 5:16, X, B.) The translator further puts 'net' and 'bird' into the plural, although this is a simple variation to express the distributive force of the Hebrew כָּל , (reflected/^{also}in some Hebrew MSS which have כָּל וְלֹא .) Concerning the omission of וְלֹא in 17b Baumgartner (p. 33) considers that the translator failed to understand the force of the term and treated it as if it were equivalent to the preposition ' ל '. This mistranslation then necessitated the change introduced in 17a. This is not an entirely correct explanation, since in other contexts, when the translator wishes to treat וְלֹא as a preposition, he uses either ἐνὸς or κατά (e.g. 3:4; 3:7), or a reflexive pronoun (e.g. 30:12) to express its suffix. It seems more likely that his difficulty did not stem from lack of comprehension of individual terms like וְלֹא but rather with the rationale of the whole verse (with the possible exception of מִזְרָה , taken as 'stretch out'). Driver (Biblica 32, 1951, p. 173) notes that the Greek may reflect the ^{that} root מִזְרָה as, 'stretch', but the likelihood is just as great that the translator is guessing at the meaning from the context. Van der Weiden (p. 22) suggests that the translator may have read a pual participle of




Ch. 1:17

מָרַךְ, 'stretch' or 'set out'. Modern expositors of the Hebrew text still find the metaphor and its application rather puzzling (McKane p. 270). There is no reason to doubt that the Greek translator found it equally so. His answer to the difficulty is completely to recast the metaphor, to present it in a more logical and immediately comprehensible form. He stresses the effectiveness of the trap in catching its victim, 'for not in vain are nets stretched for birds', that is, the birds will most surely and inevitably be trapped in the nets. This seems the most obvious way of reading the Greek text. If this is the intended meaning of the Greek translator, it still leaves the problem of how his recast metaphor is to be applied to its context. Toy (p. 18) thinks the figure means that not in vain are there pitfalls for criminals in the shape of human laws and the dispensation of God. This is perhaps too precise an interpretation, but it indicates in all likelihood the intended meaning of the translator that the robbers will be trapped in the web of their own violence and treachery. In the analogy, therefore, the robbers are being equated with the birds.

As noted in v. 11, the Syriac word  cannot, like מֵיֶזֶק or ἀδικως mean simply 'in vain'. It overlaps in meaning with these words only in a moral sense such as, 'wrongfully', 'deceitfully', or 'unjustly'. This is of importance in understanding the meaning of the Syriac text in v. 17. Pinkuss (ZAW p. 122) has noted that the Syriac is dependent to some extent on the Greek version in this verse, but that the translator has sought to improve the Greek rendering by utilising the Hebrew. The most notable comparisons are the omission of מֵיֶזֶק in the two texts, and the rendering of מִפְּרִי in the sense of 'spread', although the Syriac has an active participle against the passive form found in both the Greek and Hebrew. It may be more accurate to say that the Syriac translator has utilised the Greek version, and from that basis, developed

Ch. 1:17

a unique interpretation of v. 17, which differs from both the Greek and the Hebrew. The text reads,  'and unjustly they spread nets upon a bird'. The significant point about this translation is that it maintains a line of exegesis which has already been noted in the preceding verses in the Syriac version. It was observed that the figure of one innocent man featured in vv. 11, 12 and 13, and was possibly alluded to again in the term 'innocent blood' in v. 16. This line of interpretation was taken originally from the Greek. The Syriac translator sustains this particular view to get a direct equation of the symbolism in v. 17 with the characters who have already featured. Thus the robbers themselves spread the nets and the 'bird' is none other than the innocent victim whom we have already encountered. Viewed in isolation, the Syriac rendering of v. 17 appears rather strange, but considered in its own context, it is entirely coherent and logically consistent. The different forms and grammatical connections can only be rather loosely related either to the Hebrew or Greek texts, since the principal controlling factor in the presentation is the translator's view of the meaning of the metaphor. The picture which he chooses to use is the actual moment of capture when the net is thrown over the bird and escape is impossible. The main difficulty with the translator's analogy is why the trapping of a bird should be considered an unjust act, since the fowler was a common and accepted figure in the ancient world. There is probably some inconsistency in the imagery at this point which the translator was prepared to tolerate to achieve the direct equations he made with the other characters in the text.

The Targumist uses the same picture as is found in the Peshitta, that is, of the net being spread over the bird. In 17a he follows the Masoretic text in that  is given by an equivalent, , meaning 'in vain', 'to no purpose'. Also, a passive participle,  is used,

Ch. 1:17,18

corresponding to the passive form of MT. The result of this putting together of two texts produces what appears to be a contradictory statement, i.e. 'for to no purpose is a net spread over a winged bird'. Clearly, if a net is put over a bird it will be effectively trapped. It is possible that the Targumist is thinking rather of the attempt to put the net over the bird, which, of course, is the difficult part of the process, at which point the possibility of escape becomes very real. This would seem to be the only way to make the Targum text intelligible. In this way, however, a very inappropriate metaphor is produced. Applied to its context, it would suggest that the robbers' victim would somehow manage to escape their trap by swiftness or agility, making the basic plot futile. Such a possibility in the setting of an ambush would be extremely remote. This rather curious metaphor is not so much a product of considered thought, as the outcome of fusing together two incompatible texts, the Peshitta and MT.

v. 18

The differences which can be observed between the Greek and Hebrew texts stem, in considerable measure, from the translator's difficulty in rendering the verbs לָקַח and לָקַח. These are translated in similar fashion at 1:11, and an extended note on the verbs in question may be found there. Verse 18 of the Hebrew is found in the Greek as, 'for these are they who, partaking of murder, store up ends for themselves'. The verse is being presented in the form of a motive clause with γὰρ referring back to the imperatives κορευθῆτε and ἐκκλινον in v. 15. The rendering of לָקַח by φοβου has led Lagarde (p. 7) to suggest that the translator read לָקַח and, somewhat similarly, Wildeboer (p. 4) suggests that he read לָקַח, thus accounting for the failure to translate the plural suffix. In contrast, it should be noted that לָקַח in 18b is rendered correctly and idiomatically by ἐαυτοῖς, 'for themselves'. It is possible that the

Ch. 1:18

treatment of $\square\square\tau\lambda$ stems not from a failure to recognise the form, but from the general mistranslation found in v. 18. The irony in the Hebrew text whereby the conspirators are viewed as laying an ambush for themselves is lost on the Greek translator because of his lack of comprehension of $\lambda\tau\lambda$ and $\lambda\tau\lambda$ in the sense 'to lie in wait'. The translator may simply have ignored the suffix in $\square\square\tau\lambda$ in order to produce, as he saw it, an echo of the conspirators' own words in v. 11, 'let us have a share in blood'. The apposition of the clauses in 18a and 18b is also further blurred in that 18a is made a subsidiary clause, governed by the participle $\mu\epsilon\tau\epsilon\chi\omicron\nu\nu\tau\epsilon\varsigma$, dependent on the main verb $\theta\eta\rho\alpha\upsilon\rho\iota\zeta\omicron\nu\sigma\iota\nu$. In 18b the mistranslation of $\lambda\tau\lambda$ compels the translator to supply an object in the form of the word $\kappa\alpha\kappa\alpha$, thus, 'they store up for themselves evils'. (cf Nowack p. 6; Toy p. 18). The translation of $\lambda\tau\lambda$ in v. 18 and v. 19 ought to rule out any suggestion that $\kappa\alpha\kappa\alpha$ was based on a Hebrew word, as proposed by Lagarde^(p. 8) and Heidenheim (DVETFK, Vol.II, p. 404).

In v. 18 an extra line is found in the Greek:-

$\eta\ \delta\epsilon\ \kappa\alpha\tau\alpha\sigma\tau\omicron\phi\eta\ \alpha\upsilon\delta\epsilon\rho\omega\nu\ \kappa\alpha\pi\alpha\nu\omicron\mu\omega\nu\ \kappa\alpha\chi\eta$,

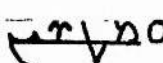
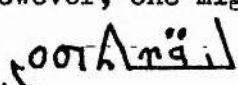

'the overthrow of lawless men is grievous'.

The adjective $\kappa\alpha\chi\eta$ is difficult to translate here, but it must have some such meaning as 'grim' or 'wretched' (cf. L.S. p. 863, par. I,6). A textual solution to account for this line is found in Toy (p. 20), Steuernagel (p. 280), Wutz (BWAT p. 381), McGlinchey (p. 16), La Sainte Bible (p. 801), Ehrlich (p. 14), Skehan (p. 177), Brockington (p. 156) and BHK/BHS. It is considered that $\kappa\alpha\tau\alpha\sigma\tau\omicron\phi\eta$ reflects the reading $\eta\tau\lambda\lambda$ an emendation widely adopted in the Hebrew text of 19a. This would seem to imply that the extra line of Greek in v. 18 is actually a doublet of 19a. The difficulty with this view is that the Greek, taken as a whole, could only be considered to be a very loose rendering of 19a, but it is perhaps more significant that $\kappa\alpha\tau\alpha\sigma\tau\omicron\phi\eta$ is never found in the

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Septuagint as a rendering of אֲחֵרִית. Van der Weiden (p. 23) further notes that the emendation is questionable since the same reading (and emendation) is found at Job 8:13.

A different view is that the Greek line in question is no more than a comment on the previous line (Schleusner p. 263; Müller-Kautzsch p. 71). Schleusner considers it to be a marginal note and, in Müller-Kautzsch, it is described as an explanatory gloss. It is certainly striking that, following the Greek addition of $\kappa\alpha\kappa\alpha$ in line one of v. 18, the 'overthrow of lawless men' should be similarly described as $\kappa\alpha\kappa\eta$. It does look as if the overthrow of the wicked is being treated as one of the evils which they store up for themselves. The fate of the intransigent is a theme which appears in vv. 20-33. Verse 27b in the Greek reads, 'catastrophe ($\kappa\alpha\tau\alpha\sigma\tau\rho\phi\eta$) will come like a whirlwind'. It is a strong possibility that the addition in v. 18 is also, to some extent, anticipating the theme found in these later verses of Ch. 1. Jaeger p. 17 refers to ἡ δὲ $\kappa\alpha\tau\alpha\sigma\tau\rho\phi\eta$... as 'a scholion from v. 27, arranged to produce a double-membered sentence'.

The Syriac translation of v. 18 reads, 'and they lie in wait for blood and conceal themselves'. The translation of  by 'conceal' is determined by the prefixed 'N', which indicates either a Pael or an Aphel participle. Neither of these forms can take the intransitive sense 'lie hid', found only in the Peal and Ethpael. Exegetically it means that the notion of self-inflicted punishment, found in the Hebrew, is not present in the Syriac version. Pinkuss (ZAW p. 122) suggests that a contributory factor in this translation is that the 'L' of ܢܗܝܝܬ has been taken as the sign of the accusative, as in Syriac. If such an error had occurred, however, one might have expected ܢܗܝܝܬ to have been reproduced by , i.e. 'N' taken as the sign of the accusative, but  does not in fact appear

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in the Syriac text. This opens up the possibility that the translator was embarrassed by the Hebrew preposition and chose to ignore it. This is supported by the observation that the rendering of לְרַב by לְרַב in an intensive form, in the sense 'conceal', is very unexpected. The parallel verb לְרַב has the expected sense 'lie in wait' and, at 1:11 where the two verbs, again in parallel, are used in a similar construction, one finds לְרַב used straightforwardly in the sense, 'lie in wait for'. There is a strong possibility that an important factor influencing the translator here is his desire to produce consistency with the metaphor of v. 17 as he has reproduced it in his text. There it was concluded that 'the bird' was equated with the robbers' victim. Clearly it would be a logical contradiction to follow such an interpretation by a statement that the robbers were lying in wait for themselves. This is a strong motive for the translator to render 18b in the way that he did, and likewise, to ignore the suffix in לְרַב, although he reproduces the parallel suffix in לְרַב.

The Targum text of Lagarde is the same as the Peshitta apart from the addition of וְהָיוּ as the first word, corresponding to the וְהָיוּ of MT. Recalling v. 17 in the Targum, 'for in vain is a net spread over a winged bird', it would seem necessary to translate the 'ו' of וְהָיוּ by 'yet' or 'nevertheless' rather than by 'and'. It reads, 'yet they lie in wait for blood and conceal themselves'. Vol. I, Levy/(p. 323) considers that the form לְרַב is an Ithpeal participle. The translation he gives is the same as that given for the Syriac. The variant readings in Miqraoth Gedoloth, לְרַב and לְרַב, simply make the text conform more closely to MT. These textual alterations are not successful in eliminating the difficulty of 18b in that the verb is left unaltered as לְרַב. This means that Miqraoth Gedoloth, in 18b, must be translated either as, 'they lie in wait for themselves' (a rendering which the verb

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form does not allow) or, 'they conceal themselves'. This second translation requires that 'ܠ' be taken as the accusative sign, a possible but rare usage in Targumic Aramaic. It is unlikely that this would be the intention of the editor. A third possibility is, 'they are concealed for themselves'. This is a rather cumbersome construction to use where a simple peal participle would have produced the desired meaning.

The Targum text again demonstrates that its starting point is that of the Peshitta text. The textual variations reveal various attempts to make the text agree more exactly with MT.

v. 19

In 19a the Hebrew phrase $\text{כָּל־עוֹשֵׂי־רָעָה}$, 'all who get gain by violence' (RSV), is found in the Greek text as $\kappa\alpha\tau\omega\gamma\alpha\gamma\iota\sigma\tau\epsilon\lambda\omicron\upsilon\sigma\iota\tau\alpha\iota\ \tau\omicron\upsilon\varsigma\ \delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\iota\tau\alpha\iota$, 'all who practise lawlessness'. The translation of $\sigma\upsilon\upsilon\tau\epsilon\lambda\epsilon\omega$ as 'practise' is based on the sense 'accomplish' (L.S. 1826). The meaning 'accomplish' coincides with that of עָשָׂה in certain contexts where it also has this sense, cf. Isaiah 10:12, Lamentations 2:17, where עָשָׂה , 'accomplish' is translated by $\sigma\upsilon\upsilon\tau\epsilon\lambda\epsilon\omega$. For the particular usage here, the closest parallel would be that at Jeremiah 6:13 where the phrase $\text{כָּל־עוֹשֵׂי־רָעָה}$, 'everyone is greedy for unjust gain' (RSV), is found in the Greek as, $\kappa\alpha\tau\epsilon\lambda\epsilon\sigma\tau\epsilon\lambda\epsilon\sigma\alpha\upsilon\tau\omicron\ \delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\iota\tau\alpha\iota$, 'everyone practises lawlessness'. (cf. also Proverbs 28:16 where עָשָׂה is rendered by $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\iota\tau\alpha\iota$.) This similarity is so striking that it is probable that the translator is utilising the Jeremiah text to determine his own translation. There is little ground for accepting Skehan's suggestion (p. 177) that the translator read $\text{כָּל־עוֹשֵׂי־רָעָה}$. Prijs (p. 62) and Gemser (p. 20) suggest that the Greek is here reflecting a Jewish, Torah-centred world view. Gerleman, on the other hand, (OTS p. 22; LUA p. 45) has shown that there is no elevation of Torah as a technical term in the Greek translation of Proverbs. While not elevating legalism the translator, as one would

¹ See Introduction p. xviii.

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expect, displays a general background of Jewish faith and practice.

The Greek of 19b reads, *τη γαρ ἀσεβειq την ἑαυτων ψυχην ἀφαιρουνται*, 'for by ungodliness they take away their own soul'. To account for the additional phrase in the Greek, *τη γαρ ἀσεβειq*, Jaeger (p. 18) suggested that the translator had read *לְיָגֵן* instead of *לְיָגֵן*. Against this Müller-Kautzsch (p.34) point out that *לְיָגֵן* seems to be represented by *ἑαυτων* (referring back to the Greek plural *παντων*). Considered as an addition, *τη γαρ ἀσεβειq* accords with the thought of the preceding lines. Those who stored up evils (*κακα*) for themselves were described as transgressors (*παρανομων*) who practised lawlessness (*ἀνομα*). Now a further motivation is introduced in that by ungodliness (*ἀσεβειq*) they destroy themselves. The religious viewpoint of the translator is very evident at this point and would suggest caution in seeking an immediate textual solution to the divergences that appear in the Greek text in these verses.

The Syriac translator renders *גַּם גַּם כָּל* by *כל המעבד* 'all who do evil'. There is little doubt that he has relied on the Greek, *παντων των συντελουντων τα ἀνομα*, to supply this meaning. This is corroborated by the recurrence of the phrase at 15:27. There *גַּם גַּם* is found in the Greek as *ὁ δωροληπτης*, 'the receiver of bribes'. This is a unique word in the Septuagint. The Syriac similarly has *ܠܡܥܒܕ* 'he who receives a bribe'. This demonstrates beyond doubt that the Syriac translator of Proverbs did not know the meaning of the Hebrew phrase *גַּם גַּם* and, as a result, made use of the Greek version in each instance to supply the meaning.

In 19b the translator takes an independent line. The text reads, 'and they take away the souls of their masters'. There is some ambiguity in meaning here. This may simply be an attempt at duplicating the Hebrew phraseology, thus meaning, 'they take away their own souls'. One feels though that a reader who was unfamiliar with the Hebrew text

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would understand 'masters' literally as those in authority over the evildoers described in this verse. It is very likely that this is how the translator has taken the meaning himself. He has possibly understood the text as referring to wicked servants who murder the master of the house. The statement here is a general one and expressed in plural terms, but this would not hinder viewing it as arising from the exegesis already observed, where an innocent victim is seen as being murdered while his goods are despoiled. It is possible that v. 19 is being taken in relation to this, so that the conspirators are regarded as a band of wicked servants who plot against the master of their own house. In this way, v. 19 is a summing up of what has preceded, 'these are the ways of all who commit evil, they take away the lives of their masters'. (The subject 'they' refers to the evildoers and not to 'the paths', since the participle has a masculine plural ending and, in Syriac ܐܢܬܐܢ is always feminine.) If this is how the text is meant to be taken, it contains an obvious weakness in that not everyone who commits evil is necessarily a member of a household. Allowing this weakness, it would nevertheless be a striking and unusual interpretation of the Hebrew text.

The Targum is almost word for word the same as the Peshitta. Kaminka (HUCA p. 178), by way of contrast, has observed that ܕܠܐ ܕܠܐ ܕܠܐ has been translated in the Targum (ܕܠܐ ܕܠܐ ܕܠܐ, 'all who practise evil'), on the same lines as the Greek and concludes from this and other passages that the Targum was prior to and had a direct influence on the Greek text of Proverbs. However, since the Targum text of 19b is identical to the Peshitta, but different from the Greek, and considering the already well defined relationship between these two texts, it seems more sound to conclude that any interaction between the Greek and Targum texts has been mediated through the Peshitta. In Chapters 1-9 of Proverbs there is abundant evidence to show that the Syriac translator utilises the Greek

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text, and that the Targumist utilises the Peshitta text, but there is no significant evidence to show that the Targum and Greek texts had any direct bearing on each other. The problem of the meaning of 19b in the Targum is similar to that in the Peshitta, and the note above should be compared. Exegetically, however, the idea of servants taking the lives of their masters would not be very appropriate, since the Targumist has already suggested in the metaphor of v. 17 that the innocent victim of conspiracy will somehow manage to escape. In Aramaic, as in Hebrew, ארמא can be either feminine or masculine. It is possible, in the Targum, to regard ארמא as the subject of the participle נסבין, thus producing the translation, 'such are the ways of those who commit evil, they (i.e. the evil ways) remove the lives of their possessors'. Alternatively, נסבין may be regarded as having the same subject as יצנדין, with 19b being taken to mean, 'they take away their own lives'. These alternative possibilities of translation are attempts to maintain a self-consistency in the Targum in spite of the constraint that it has the same text as the Syriac version.

vv. 20,21

The Greek of 20a reads, Σοφία ἐν ἑξοδοῖς ὑμνείται. According to L.S. (p. 1849, I), where the passage is cited, the verb ought to be translated with a passive sense, 'Wisdom is praised in the streets'. This would support the suggestion found in Lagarde (p. 8) that the Greek translator read חרנה as an imperfect in the Niphal. In this case the plural ἑξοδοῖς, rendering חוץ, would be regarded as a parallel to κλατταίς in 20b, unless one supposed with Ehrlich (p. 14) that a form נחננות (or נחננות) existed at one time, but that the 'ח' had dropped out due to haplography. The difficulty with this view is the basic translation of the Greek. In v. 20b and v. 21b Wisdom is depicted as 'speaking openly' and 'speaking boldly'. This suggests that the parallels ὑμνείται and κηρυσσεται likewise have an active meaning. One may compare the view

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of Toy (p. 30) that the passive is here inappropriate and improbable. The context seems to demand that ὕμνεται and κηρύσσεται should be taken as middle forms with reflexive force, i.e. Wisdom sings her own praise, and proclaims herself. This is further evident from the speech of Wisdom in v. 22f, which is in the first person. If this is the case, then the Greek translation possibly reflects a different division of the letters to that in MT, having read נָתַן בְּחַיִּים, 'in the streets sings aloud' (Heidenheim, DVETFK, Vol. II, p. 404; Steuernagel p. 280; and similarly BHK), or the translator, having taken the Hebrew as it stands, has written ἐξοδοις as a parallel to πλαταιαις as previously suggested.

In 20b קוֹלָהּ בְּחַיִּים is reproduced by κερρησιαν ἀγει. The basic meaning of κερρησιας is 'outspokenness' or 'freedom of speech', and it was particularly associated with the rights of Athenian citizens (L.S. 1344). The phrase, therefore, probably means, 'she brings forth open speech'. To a Greek reader, or one familiar with the Greek way of life, the phrase κερρησιαν ἀγει would be suggestive of the context of open civic debate.¹ Although the Hebrew idiom is being given a Greek dress in this way, it is highly appropriate to the context at this point where Wisdom is pictured as making her appeal in the open places of the city.

The phrase חֲמִיּוֹת בְּרָאשׁ is found in the Greek as ἐκ' ἄκρων δε τευχῶν, 'on the tops of walls'. Many commentators (e.g. Umbreit p. 10; Lagarde p. 8; Nowack p. 7; Baumgartner p. 34; Toy p. 30; Steuernagel p. 280; Kaminka, HUCA p. 176; Scott p. 34; Ehrlich p. 14; BHS) have expressed the view that the translator read חֲמִיּוֹת, 'walls' instead of חֲמִיּוֹת, 'bustling', 'turbulence', and there is little doubt that he has related the Hebrew form to חֲמִיּוֹת. From the point of view of the Hebrew text, however, it is unsatisfactory to consider that the reading חֲמִיּוֹת was original, since it would then be very hard to account for the development of the more difficult reading חֲמִיּוֹת. Vogel (p. 6)

¹ See Introduction p. xvii.

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suggested that a plural, חומיוֹת had been read from a singular, חומָה on the analogy of אחות/אחיות (sister). The end result of this, remarkably, is to produce the same form as emerges in the contemporary suggestion of a possible confusion between the words חמיוֹת and חמיוֹת, a Phoenician form meaning 'walls', see Dahood (p. 5) and McKane (p. 272). Whether the Greek translator would have coped more effectively with these forms as opposed to חמיוֹת however, must remain questionable. He is, in all probability, simplifying a difficult text in accord with the context of the references to 'exits', 'streets' and 'gates', and on the basis of the loose resemblance of the Hebrew text to the common and well-known form חמָה. It should be stated that the translator was familiar with the root חמָה and its feminine participle חמיהָ which is found again at 7:11 and 9:13. His renderings θρασύς, 'audacious' and ἀνεκτεταμένη, 'excited', show an adequate grasp of the meaning of the word. If חמיוֹת existed in his text, his difficulty in dealing with it would not have arisen from failure of recognition, but with the basic translation problem which still confronts us today.

The middle line of v. 21 in the Greek is an extra line as compared with the Hebrew. It reads, ἐπι δε πυλαις δυναστων παρεδρευει, 'she waits in attendance at the gates of the mighty'. This line is almost identical to the Greek text at 8:3a. The small difference between παρα δε πυλαις δυναστων (8:3) and ἐπι δε πυλαις δυναστων (1:21) is clearly influenced by the following ἐπι δε πυλαις κολεως in the third line of v. 21. The judgment of Jaeger (p. 18) is that the extra line here is a secondary insertion based on 8:3. The suggestion of Gerleman (LUA p. 34) that a doublet is present here in which the second translation, i.e. the third line in the Greek, represents a more slavish rendering and is therefore less original, is less likely, (cf Fritsch, JBL p. 170, who terms this 'a doubtful doublet'). The note below shows that the third line is

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neither a literal nor a slavish rendering of 21b, and also accords well with the context.

The addition has been suggested by the description of Wisdom's activity at the gates of the city, and in this way *κυλαίς* has been made a link word for the extra line. A comment on this line may be found at 8:3.

The translation of the Hebrew of 21b is found in the third line of the Greek, 'at the gates of the city she speaks boldly' (*θαρrouσα λεγει*). It can be seen that *פתחֵי שַׁעֲרֵים*, 'the entrances of the gates' has been condensed into one word, *κυλαίς*. (*Πυλη* elsewhere can be used for either word, though it is found only infrequently as an equivalent for *פתח*.) The reading *θαρrouσα λεγει* has an interpretative element in it. It has led Kuhn (BWANT p.86) to suggest that, instead of *אִמְרֵיהָ* the translator read *אִמְרֵיהָּ*, 'without fear'. This is presumably based on the observation that, in the Septuagint, *θαρσεω* usually is found as a translation of *אֵין* with the negative. It was noticed, though, that *קוֹלָהּ בְּתִתּוֹן* of v. 20 was translated by *καρρησιαν ἀγει*, 'to produce open or bold speech'. In this context, therefore, *θαρrouσα λεγει* is no more than a parallel expression to *καρρησιαν ἀγει*, and is not indicative of a variant reading or a misreading. The complementary nature of these expressions supports the view that they are from the same hand and makes unlikely the view of Gerleman (above) that the last line of the Greek is a secondary interpolation.

In 20a the Syriac translator gives *תִּרְנֶה גִּיּוֹן* as *ܬܪܢܗ ܕܓܝܘܢ*. There can be little doubt that this has been modelled on the Greek rendering *ἐν ἑξοδοῖς ὑμνεῖται*. As in the Greek, the problem here is how the verb should be translated. Although the Ethpaal participle usually has a passive sense, 'be glorified', the Thesaurus (4025) cites two passages where it has a metaphorical usage with an active meaning, 'cry aloud'. One of these passages is Proverbs 8:3. The Hebrew verb

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there is חרנה exactly as at 1:20. The Greek again has ὑμνεῖται in its text and the Syriac reads ܠܗܠܠܐ. It seems from this that the Syriac version supports the view that ὑμνεῖται is to be taken as a middle form with a reflexive sense. That the Syriac should be translated with an active sense is supported, to a considerable extent, by the following 'and' connection introducing 20b, 'and in the streets raises her voice', similarly ܠܡܢܐ at 8:3. The text here follows MT which again demonstrates the procedure of the Syriac translator who utilises both the Hebrew and Greek simultaneously (see Introduction p. xxxvii). Lastly one may notice in v. 20 a stylistic feature of the translator, which is his proneness to repetition. He uses ܠܡܢܐ in both parts of the verse where the other versions, with the Hebrew, have synonyms (see Introduction p. xxxix).

In 21a for ܠܠܐܝܬܐ ܕܗܝܝܐ the Syriac has ܠܠܐܝܬܐ ܕܗܝܝܐ. There is a view that this should be translated, 'on the top of the citadels', thus seeing here a reflection of the Greek τειχεων (Umbreit p. 10; Baumgartner p. 34; Pinkuss, ZAW p. 122; Kaminka, HUCA p. 178; BHS). This receives further support from 21b where the translator renders ܠܠܐܝܬܐ by ܠܠܐܝܬܐ which means 'walled cities' or 'fortified places'. If this were the case it would mean that the Peshitta text was, in fact, a development stemming from the Greek reading, τειχεων. There is however a possibility that ܠܠܐܝܬܐ should be taken in a different way. The Thesaurus (610) indicates that the word can also mean 'paths' or 'wide streets' and, in this sense, is found as the translation of ܡܡܝܬܐ at Amos 5:16. With ܡܡܝܬܐ and ܡܡܝܬܐ occurring in v. 20 it is possible that the Syriac translator has seen in ܡܡܝܬܐ also a reference to broad streets or squares. This would have some connection with ܡܡܝܬܐ which is generally taken as referring to the bustling of the street or market place. The suggested emendation of Kuhn (BWANT p. 105), ܠܠܐܝܬܐ

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'clamour', from the root **כס** cannot be accepted, as such a derivative does not exist (the required form would be **כס**).

The only remaining trace of possible Greek influence in v. 21 is the rendering of **κηρυξ** by **מבז**, 'proclaim'. The verbs **κηρυξω** and **בז** are exactly alike in meaning as well as in form and refer frequently to acts of public proclamation by a herald. The verb **κηρυξω** is used in Proverbs again only at 8:1 where the Syriac translator not only has **בז** but is dependent on the Greek text for his overall presentation of that verse. This would tend to support the possibility of Greek influence at 1:21 also, where the matter is less clear cut. If this is the case it produces the interesting observation that Greek influence can be found in 20a and 21a but not in 20b or 21b.

In 21b the translator follows the Hebrew quite closely, excepting **עיר** which is not only translated in the plural, but specifically rendered as 'walled cities' (**עיר**). It looks strongly as if this is intended as a balanced term to **בז**. However, if it is not accepted that the term **בז** is a factor in this choice of word (see above), it may simply be viewed as a natural inference that the cities are walled because of the references to entrances and gates. The reading 'entrance' found in the texts of Lee and Walton is due solely to the absence of the diacritical points on **סמל**. This is probably a minor error, although the Targum, which follows the Syriac rendering here, also has the singular (see below).

In 20a the Targum is the same as the Peshitta, apart from the use of the singular for **בשוק**, 'in the street', which agrees with **בחוץ** of MT. In 20b the Targum follows MT, exemplified in the exact representation of **חל** by **חל**. The absence of the feminine suffix on **קל** in the text of Lagarde seems no more than a copying error, and is represented in *Miqraoth Gedoloth* and 1106.

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In 21a, בִּירְתָּא מְכֻרָא has an obvious affinity with the Syriac text. With others noted above, Levy/^{Vol 1,} (p. 95), Toy (p. 30) and Barucq (p. 34) take the view that בִּירְתָּא means 'citadels'. Jastrow (p. 167) thinks the form should be read as בִּירְתָּא, 'streets' and cites Nöldeke in support (Mandäische Grammatik, Halle 1875, p. 17). While this last point makes possible the same alternative translation as exists in the Peshitta, the form of the word as it appears in the Targum texts supports the view that it should be understood as referring to fortified places.

21b in the Targum is also very close to the Peshitta text, including the reading בְּכִרְכִּי against the singular בְּכִרְי of MT. It is also of interest to note that the reading וּבְמַעְלָנָא agrees with the singular as also found in the Peshitta texts of Lee and Walton (MT בְּמַחְסֵי). This indicates that, whether or not this minor variant in the Peshitta is an error, it is of very early origin.

vv. 22,23

The Greek translator introduces extensive changes in these two verses which affect not only the meanings he assigns to individual words, but also the overall syntactical structure, including the verse division. In coming to terms with these verses, a basic starting point is the observation of Gerleman (LUA p. 39) that the פִּנִּי in Proverbs is regarded by the Greek translator, not as someone who is simple or untutored, but as someone who belongs to a moral category, the ἀγαθοί, 'the innocent'. Whereas the Hebrew writer can readily bind the פִּנִּי and the לִצְיִם, 'scorners', together as in v. 22, this is not possible for the Greek translator who treats them as opposite categories. Thus 22a is viewed by him as a comment in its own right, but, to make it self-contained, he is forced to alter the grammar and to supply an additional comment. His translation of 22a reads, ὅσον ἂν χρόνον ἀγαθοὶ ἔχωσιν τῆς δικαιοσύνης, οὐκ ἀποχυνθήσονται, 'as long as the innocent have righteousness they will

Ch. 1:22,23

not be ashamed'. That the translator knowingly altered the force of מְּנַחֵם is revealed by 6:9 where it is accurately rendered by ἕως τίνος, 'until that time', 'how long'. The translation of מְּנַחֵם by δίκαιουσύνη is consistent with his treatment of מְּנַחֵם. The main sentence 'they will not be ashamed' is a necessary supplement for the 'as long as' change, and seems to be intended as an antithesis to the fate of the ungodly who 'suffer reproofs' (v. 23), and, presumably, bring shame upon themselves. The verb ἔχοντες is understandable in this context as stemming from תִּאְהַבּוּ although Lagarde (p. 8) has made the interesting suggestion that perhaps one ought to read ἐφ' ὧν, which would be equivalent to the Hebrew.

In the continuation of the verse מְּנַחֵם, לִצְוֹן and כְּסִילִים are rendered in the sense of ἀρrogες, ὕβρις (in the LXX the latter usually means 'pride' rather than 'violence') and ἀσεβείας respectively. All of these renderings are peculiar to Proverbs, with the first two occurring only in this verse. The syntax of 22b and 22c in the Hebrew is also given an unusual treatment. מְּנַחֵם is taken as the subject of יִשְׁנֹאוּ דָעָה while לִצְוֹן is subordinated to this main clause in a participial phrase, ὄντες ἐπιθυμηταί, 'being desirers of'. Similarly, כְּסִילִים is subordinated to the main clause in a participial phrase, ἀσεβείας γενομενοι, 'becoming ungodly'. The translator appears to have treated כְּסִילִים as if it were a participle of the root כָּסַל, 'be or become foolish', rather than a noun. While this treatment is unusual, it is nevertheless understandable on the basis of the present text and it is not necessary to resort to emendation to account for it.¹

The restructuring of the syntax of the Hebrew is continued into 23a which the translator joins to v. 22 by supplying an 'and' connection.

מְּנַחֵם which was taken as the subject of יִשְׁנֹאוּ, is taken also as the subject of תִּשְׁוֹבוּ. Thus the two conjoined main clauses read, 'but the foolish hated perception and became liable to reproofs'. In this

¹ See Introduction p. xxiv.

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reconstruction the suffix on לְתוֹכַחְתִּי has been ignored. The real problem is accounting for the translation 'became liable to' (δενεθονοι εγενοντο) from the verb חָשׁוּנוּ. The Hebrew form cannot be read as a third person imperfect. Thus the suggestion of Heidenheim (DVETFK, Vol II, p. 405) that the translator read חָחָנוּ (root חָח, 'be guilty') does not solve the grammatical problem. Lagarde (p. 8) utilises the same root but proposes the form חָחִינוּ or חָחָנוּ. Neither of these forms could be considered close to the Hebrew as it now stands, and, in addition, the root חָח is found only once in the Old Testament, in the book of Daniel. Somewhat similarly, Mezzacasa (p. 115) wishes to emend on the basis of the root חָח, 'think/account', Barucq (p. 52) on the basis of the root שָׁח, 'appoint', while Jaeger (p. 19) proposed a form based on שָׁח, 'be guilty'.


In a context where the translator is treating the text with great latitude, it is doubtful whether emendation is an adequate or necessary solution to the problem. The root שָׁח is itself a sufficient basis on which to understand the Greek paraphrase (Ewald p. 81). 'To turn to reproof' could suggest choosing a way of life where reproof and punishment are an inevitable consequence. The violation of the grammatical form is not due to misreading or textual variation, but the incorporation of חָחָנוּ לְתוֹכַחְתִּי into the overall reinterpretation of v. 22. In this way, 'they became liable to reproofs' serves as an antithesis to the supplied observation on the innocent that 'they will not be ashamed' (cf. Gerleman, LUA p. 18).

The line, 'behold I will freely give you the speech of my breath' (ἐμης πνοης ῥησιν), is an interesting interpretation of the Hebrew which reads, 'behold I will cause my spirit (רוּחִי) to spring up in you'. The phrase 'speech of my breath' is not found elsewhere in the Septuagint, but a similar type of expression and interpretation can be noted at Job 32:8 and 33:4. The latter, for example, reads πνοη δε παντοκρατορος ἡ

Ch. 1:22,23

διδασκουσα με, 'the breath of the Almighty is that which teaches me'. This could be easily understood as a poetic figure for speech or words. This poetic device is certainly found in Hebrew, e.g. Psalm 33:6 and Isaiah 11:4. The Isaiah text, for instance, reads, 'with the breath of his lips (וּבְרֵחַ שְׂפָתָיו) he will slay the wicked', the reference being to the power of kingly speech. The Greek translator, under the influence of the following phrase, 'I will teach you my word' (τον ἑμὸν λόγον), has associated נִיחַ with breath and thus with speech. The translation of the Hebrew 'my words' by τον ἑμὸν λόγον arises solely from the early unpointed text where either a plural or singular is possible.

The Peshitta and Targum follow MT in v. 22, making only minor changes. In the Hebrew the change of person from second (22a) to third (22b,c) makes it difficult to produce a flowing translation. The Syriac translator deals with this by having the second person throughout, while the Targumist has the third person throughout.

In v. 23 the Syriac translator introduces a distinctive grammatical construction in the form of an 'if' clause, 'if you return to my reproof I will make my spirit spring up in you and I will make known my word to you'. Frankenberg (p. 23) and Toy (p. 25) both note the construction in the Syriac text, but are not in favour of it on grammatical grounds, whereas Driver (Biblica, Vol. 32, p. 174) and McKane (p. 274) both accept it as a useful way of taking the text, and give grammatical justification for it. The suggestion of Driver, however, that the Syriac translator transposed הִנֵּה to the beginning of v. 23 and translated it by  may not be correct. The exclamatory particle הִנֵּה is found in only two other places in Proverbs, at 7:10 and 24:31 (Mandelkern p. 185). In both these places the Syriac translator gives no representation of the Hebrew particle. It seems likely that, for some reason, he omitted הִנֵּה on all three of its occurrences. This would imply that the conditional

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clause in the Syriac at 1:23 has no connection with the particle הנה, but is based rather on the general sense of the passage and the particular view the translator has taken of it, (thus also Emerton, JTS 19, 1968, p. 613).

A final point to note re the Syriac text is that ܐܢܝܐ is translated in the singular by ܐܢܐ. This recalls the Greek τοῦ ἑμοῦ λόγου. One can never dismiss the possibility of interaction between these two texts, although, in vv. 22 and 23, the Syriac translator has followed MT against the wide divergences of the Greek. This reading may be a small indication that, while the translator has basically ignored the Greek version in these verses, he was nevertheless familiar with its interpretation.

The Targum has basically the same text as the Peshitta, only it lacks the 'if' particle at the beginning of the verse and has the plural reading 'my words' in 23b. Both of these differences bring the Targum nearer to MT. However it does mean that, with the Peshitta, there is no representation of the particle הנה before אביעא. This is not the case with codex 1106, which reads הוּא אבִיעָא. It would seem though that, in this instance, the editions represent an older text, in which the affinity with the Peshitta is manifested.

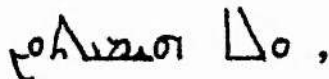
v. 24

In 24a the translation of וְתִמְאֲנוּ, 'they refused' by οὐχ ὑπακούσατε, 'they did not obey/listen' is almost certainly determined by stylistic considerations. The negative presentation gives a good balance to οὐ προσεῖχεται in 24b. Toy (p. 30) countenances the possibility of textual variation here based on the roots שָׁמַע or שָׁמַע. The stylistic variation of the Greek translator, however, involves no substantial departure from the meaning of the Hebrew and would hardly warrant textual emendation.

Ch. 1:24

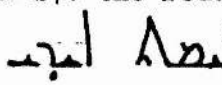
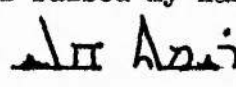
In 24b the Greek phrase ἐξτείνων λόγους, 'I extended words', may be translated more idiomatically by 'I prolonged speech' (LS 521, II). This is an interpretation of the imagery of the Hebrew phrase 'נִסְחֵי יָדִי, 'I stretched forth my hand' (thus Jaeger p. 19; Umbreit p. 11; Baumgartner p. 35). Baumgartner observed that the gesture of the hand is that of an orator and thus signifies speech, while Umbreit indicated that the following נִשְׁמַע, 'pay heed' refers not so much to the gesture of the hand as to the accompanying speech.

We may add in support that the view of the text taken by the Greek translator displays an internal consistency. It is very similar to the approach observed at v. 23 where the Hebrew, 'I will make my spirit spring up' was translated by 'I will freely give the speech of my breath' (see above). In both vv. 23 and 24 the translator has interpreted the Hebrew imagery in terms of speech and has been prepared to depart from the literal form of the text to make the point clear.

The Hebrew וְלֹא אֱמָנוּ is found in the Syriac as , 'and they did not believe'. Maybaum (AWEAT p. 85), Baumgartner (p. 35) and Toy (p. 30) suggest that the Syriac (and Targum) text rests on a reading וְלֹא אֱמָנוּ. This would imply a confusion of the roots אָמַן and אָמַן. The factor which weighs against this is the presence of the negative. A more probable basis for the reading of the Syriac text would be that of the Greek, καὶ οὐκ ὑπακούετε, (thus Pinkuss, ZAW p. 122). There seems little doubt that the Greek reading stems from the Hebrew text as it now stands (see previous note). The Syriac reading utilises the Greek turn of phrase incorporating the negative, but, at the same time, interprets the term 'obey' as relating to a faith response. The figure of Wisdom as a public preacher has, in all probability, had a determining influence on the choice of word used here. אָמַן itself has a religious sense in Biblical Hebrew. That Wisdom required an intellectual

Ch. 1:24,25

assent rather than a faith response is a distinction which was not apparent to the Syriac translator and thus his introduction of what is properly a religious term (compare note at v. 28).

In 24b the reading יָדִי נִסִּיתִי of MT is reproduced in the Urmiah text by , 'and I raised my hand'. The texts of Walton, Lee and Ambrosianus read , 'and I raised my voice'. This last example shows the influence of the Greek ἐξέτερον λογους, but it is not an exact reproduction. The retention of the first person suffix seems to suggest that the reading of MT was also being borne in mind (see Introduction p. xxxvii). The motivation to incorporate the Greek reading is the same as the original motivation of the Greek translator, that is, to interpret the symbolism of the Hebrew (Jaeger p. 19).

The Targum also has the reading 'they did not believe'. This stems from its basic dependence on the Peshitta text. In 24b the reading אֲרִיסִית אִידִי, 'I raised my hand' is the same as that of the Urmiah text, except that, like MT, there is no 'and' connection between 24a and 24b.

Lastly, one may comment upon the various forms of the reading וְלֹא אָזִיחוּן, 'and they did not pay heed' (Lagarde's text). Variations of the verb form are found in other editions of the Targum, but these are judged by Levy/^{Vol. 11,}(p. 324) to be erroneous.

v. 25

Ἀυρονος ἐποίησε, 'you made powerless', has an idiomatic usage in connection with laws in the sense 'to set aside' (L.S. p.59, I). This is an effective translation of נָפַר in this context. The idiom is found again at 5:7 as a translation of the root נָפַר this being the only other place in the Septuagint where this turn of phrase is found.

The plural forms 'counsels' and 'reproofs' stem from the unpointed text. One may compare the rendering of the Syriac translator who,

¹ Mss. 841, 941, 913.5, 1061.2, 1141, 1111.4

² Thus also Di Lalla's text (Ms. 741)

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apparently taking his own view of the matter, read a plural, 'counsels', in 25a but a singular, 'reproof', in 25b.

A point of interest in the Targum is the variant reading centering upon the first word in the verse. Codex 1106 reads וַיִּשְׁמְדוּ , 'and they despised', which is the same as the Peshitta, ܘܝܫܡܕܘܐܢܐ . Lagarde's text and Miqraoth Gedoloth read וַיִּשְׁאַלְוּ , 'and they altered'. (cf. Schleusner p. 265, who wished to relate this to the root שׂו , 'to hate', a root usually found as שׂו .)

vv. 26,27

The calamity (ט'כ) of the intransigent is given an absolute sense in the Greek by being translated as 'destruction' (ἀπωλεία). This translation is found in other places in the Septuagint, making a total of about nine occurrences in all, and in Proverbs it recurs at 6:15. In this light the suggestion of Heidenheim (DVETFK, Vol. II, p. 405) that the translator read ט'כ becomes unlikely. In the second half of the verse ט'כ is treated in a similar interpretative fashion in the translation ἀλεθρος . The word ἀλεθρος commonly means 'ruin' or 'destruction'. It is here a parallel to ἀπωλεία . This is the only place in the Septuagint where ט'כ is translated by ἀλεθρος . Again it seems unlikely that another text was read, i.e. ט'כ , as Toy (p. 30) and Graetz (p. 148) have suggested. (MGWJ)

One may readily compare these renderings with those of v. 27, where ט'כ and ט'כ are found again and translated by θορυβος (see below) and καταστροφή . Καταστροφή in its root sense means an overturning and can refer to ruin, undoing and death (L.S. 915, II,III). θορυβος has the sense of tumult or confusion and can refer either to uproar or confusion of mind (L.S. 803, II). It can be seen that 'overthrow' and 'tumult' are related concepts. In this case θορυβος has an interesting point of correspondence with the Hebrew ט'כ which can refer not only to

Ch. 1:26,27

dread of mind but also to disaster as the object of dread (BDB. p. 808.1.2).

In the Hebrew text the Kethib מִאֲוָה and the Qere מִאֲוָה both have the meaning 'devastating storm' (BDB. p. 980 and p. 996). The simile 'like a devastating storm' is not found in the Greek text. It reads, καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θορυβός, 'and when tumult suddenly comes upon you'. If the constructions in 26b and 27a are compared, it would appear that θορυβός, like δαερός is to be related to מִאֲוָה. If this is correct then ἄφνω must derive from מִאֲוָה. Heidenheim (DVETFK Vol. II, p. 405) expresses the view that ἄφνω ought to be omitted from the Greek text since it is an inadequate rendering of מִאֲוָה and that the Hebrew term should be understood as being incorporated into the simile of 27b, ὁμοίως καταγίγει, 'like a whirlwind'. One must note against this that ἄφνω appears in all Greek MSS. Lagarde (p. 9) suggests emending to πῦρ. This is based on the Aramaic πῦρ, 'moment'. Apart from the difficulty of suggesting an Aramaic reading here, πῦρ is not idiomatic and has no obvious meaning. Even if ἄφνω was considered to be a later addition to the text, one would still have to ask why it was considered to be an appropriate translation of מִאֲוָה. A possible relation between the texts is that suddenness is a common feature of storms. At 3:25, the only other occurrence of מִאֲוָה in Proverbs, the Greek uses ὄρη, which means a violent onrush (see note there). The idea of suddenness is implicit in this view of the Hebrew term. A possible way of viewing the reading at 1:27a, therefore, is that the Greek translator interpreted the Hebrew simile in terms of rapidity and suddenness. His failure to reproduce the simile directly, however, remains puzzling, especially since the figure is maintained in 27b.

In 27c the Hebrew terms מַצָּר and מַצָּר, 'distress' and 'constraint' are used synonymously, and so also are the Greek θλίψις and κόλιπτος. Unlike θλίψις, 'distress' the word κόλιπτος is surprisingly difficult

Ch. 1:26,27

to translate. The basic meaning of the word is 'siege' (L.S. 1433). It also has a metaphorical sense of besieging or pestering. None of these meanings are really suitable here and it would seem necessary to supply the expected meaning of 'constraint' or 'straits' as the distress which derives from being beleaguered. Barucq (p. 52) considers it to mean 'destruction by an enemy'. There are similar conceptual connections in the Hebrew. $\pi\pi\iota$, 'distress' is derived from $\pi\pi\iota$, 'to bind', 'to make narrow' which is itself closely connected to $\pi\pi\iota$ meaning 'to besiege'.

A final point to note in v. 27 is that the Greek has an extra line, $\eta \delta\tau\alpha\nu \epsilon\rho\chi\eta\tau\alpha\iota \delta\mu\iota\nu \delta\lambda\epsilon\theta\rho\varsigma$, 'or when ruin comes upon you'. Lagarde (p. 9) considered the line to be a doublet on the strength of the 'or' connection (similarly Müller-Kautzsch p. 71). The actual wording however weighs against the proposition that this is another translation of 27c in the Hebrew. The Hebrew in v. 27 ends with a half line. It is very likely that the Greek translator has added an extra clause to get a balance of full lines. If one looks at the phrase in v. 26, $\eta\nu\iota\kappa\alpha \delta\nu \epsilon\rho\chi\eta\tau\alpha\iota \delta\mu\iota\nu \delta\lambda\epsilon\theta\rho\varsigma$, it is clear that it is almost identical with the addition in v. 27. This suggests that the additional line in v. 27 is in part a repeat of the last line of v. 26 (Jaeger p. 19; Baumgartner p. 36). Not all Greek MSS have this extra line. (It is omitted in ^C23, 68, 103, 109, 147, 157, 161, 248, 252, 253, 254, 260, 295, 296.)

The Syriac translator joins 27a to v. 26 which, as Toy (p. 31) suggests, is probably his way of gaining a metrical balance in v. 27, but to achieve this he has to omit $\kappa\iota\iota$ at the beginning of v. 27. With respect to vocabulary, the Peshitta betrays a considerable influence from the Greek. This is best demonstrated by setting the Greek and Syriac translations of 26b and 27a side by side:-

Ch. 1:26,27

1. I will rejoice when destruction (ὀλεσθρος) comes to you,
and when tumult (θορυβος) suddenly comes upon you.
2. I will rejoice when tumult (ܠܡܕܝܐ) comes upon you,
and destruction (ܠܚܒܐ) suddenly.

To see the relation between the words in brackets one has to observe a chiasmic pattern. (For a similar and better example of dependence and inversion, see 6:7). In any case it is clear that the Hebrew 777 in 26b and 27a has been translated in both the Greek and Syriac texts as 'destruction' and 'tumult'. The Syriac ܠܡܕܝܐ (Thes.^{Syr.}/907) should not be confused with ܠܐܬܝܐ ('fear'). It has the same meaning in Syriac as θορυβος has in Greek (see note above), i.e. 'turbulence', 'tumult', 'confusion'.

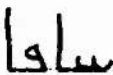
The adverb ἀφνω has been followed as the translation of ܠܡܕܝܐ, thus ܠܡܕܝܐ, 'suddenly'. One may compare 3:25 where ܠܡܕܝܐ, found in the Greek as ὄρμη, 'onrush' or 'assault', is similarly found in the Peshitta as ܠܡܕܝܐ, 'assault'. Clearly the sense of ܠܡܕܝܐ or ܠܡܕܝܐ was unknown to the Syriac translator and he relied on the Greek version to supply its meaning.

The reading ܠܡܕܝܐ, Urmiah, Lee, Walton, with a third person suffix is possibly a small error, so that one ought to read ܠܡܕܝܐ as in Codex Ambrosianus. There is also a possibility, however, that the third person suffix is related to the problem of the change of person in the Hebrew in vv. 27 and 28, in which case 27c is being taken with v. 28.

The Targum follows the Massoretic text in its basic syntax, e.g. verse division, although it has many points of correspondence in language with the Peshitta. One may note the translation of 777 by ܠܡܕܝܐ, and 777 by ܠܡܕܝܐ. A notable point is the translation of ܠܡܕܝܐ by ܠܡܕܝܐ, 'suddenly', corresponding to the ܠܡܕܝܐ of the Syriac. Likewise, at 3:25, the Targum follows the reading of the

Di Lella has the reading ܠܡܕܝܐ in his text, and relegates ܠܡܕܝܐ (Mss. 7a1, 915, 111.4) to the critical apparatus

Ch. 1:26,27,28

Peshitta,  (Targum כְּסִי'ן) for the Hebrew נִכְו. The remarkable similarity between the two texts decisively weighs against the view of Kaminka (HUCA p. 179) that the Targum has directly influenced the Greek at this point. There is no difficulty in demonstrating that the Targum is much nearer to MT than either the Greek or the Syriac, and that it is a later text. Apparent correspondences between Greek readings and Targum readings have come about through the mediation of the Peshitta.

v. 28

One of the characteristics of the Greek in this verse is that 28a is in the second person, while 28b is in the third person. The same difficult change of person is found in the Hebrew between 27c and 28a. The Greek translator has clearly desired to incorporate this half line (28a) into Wisdom's address in the second person, no doubt considering it to be a decisive conclusion to this part of the address, 'for it will be that when you call upon me, I will not listen to you' (cf. Barucq p. 54).

The change of person in 28b is highlighted by the introduction of a subject not found in the Hebrew, 'evildoers (κακοι) will seek me but will not find me'. Lagarde's proposal (p. 9) that κακοι was introduced by a Christian transcriber to obviate any seeming disparity with Matthew 7:7,8, is rejected by Heidenheim (DVETFK Vol. II, p. 406) and Toy (p. 31). The translator is himself sufficiently motivated to introduce a term such as κακοι to make the issue more clear cut (Gerleman LUA p. 40). Not only does the introduced subject categorise those who reject Wisdom's appeal, but it also facilitates the change from a second person subject to a third person subject.

The grammatical difficulty in this verse was apparent to the transcriber of MS 23 who dealt with it by introducing a different construction, ἔσται γὰρ ὅτι ἐπικαλεσέσθαι με, ἐγὼ δὲ οὐκ εἰσικουσομαι, 'for it will be that, when I am invoked, I will not listen'. It will be

Ch. 1:28,29,30,31

noticed that $\delta\mu\omega\nu$ has been suppressed. In this way a smoother transition is achieved between the two parts of v. 28. The reading is late and presupposes the present grammatical structure of the verse.

The Syriac and Targum texts both follow MT, the Targum being more precise in its expression than the Syriac. In the phrase, 'I will not answer', the Syriac supplies the understood object 'them', ܐܢܗܘܢ . For the Hebrew, 'they will seek me', it reads $\text{וַיִּבְרְכוּ לִּי וַיִּתְּנוּ$ 'and they will come before me'. The idea of petition is implicit in the Syriac phrase, and can readily be applied to approaching the Deity in prayer or worship. Elsewhere for וַיִּתְּנוּ the translator usually uses ܐܬܝܢܐ which also has the notion of entreaty in it. It is possible that the translator envisages the quest for wisdom as being associated with a prayerful attitude. We may compare this with his use of the verb 'believe' in v. 24 where a religious understanding of the approach to Wisdom was observed. This would support the interpretation of the Syriac phrase here as having religious significance. The motivation for this terminology is already present in the Hebrew text itself where wisdom is closely related to 'the fear of the Lord' (v. 29).

The variant reading וַיִּקְרֵי in Miqraoth Gedoloth is a corruption of וַיִּבְרְכוּ . Although 1106 reads similarly וַיִּקְרֵי there is a marginal note indicating that 'י' is lacking.

1:29,30,31

The reading, 'they hated wisdom' ($\sigma\phi\alpha\iota\alpha$), introduces a note of irony into the Greek text since $\Sigma\phi\iota\alpha$ is herself the speaker. The reading $\kappa\alpha\iota\delta\epsilon\iota\alpha\nu$ of the A text is aimed at rendering לֹא more exactly.

In 29b the phrase 'fear of the Lord' is reproduced exactly in many manuscripts but the texts of κ , B and A have the reading, $\tau\omicron\nu \delta\epsilon \lambda\omicron\gamma\omicron\nu$ ($\tau\omicron\nu$) Κυρίου 'the word of the Lord'. Theological motives have been thought to lie behind this reading, thus Lagarde (p. 9) suggests Christian

Ch. 1:29,30,31

influence and Toy (p. 31) detects the presence of Alexandrian philosophy. Another possibility, however, is that the phrase 'word of the Lord' has no more than its common Old Testament meaning, which is the proclaimed word. This is suggested not only by the general context where Wisdom is in fact making a proclamation, but also accords with translational characteristics observed in earlier verses. Thus Wisdom declares of herself (v. 23), 'I will give the speech of my breath (ἔμης πνοῆς ῥῆσιν, Hebrew, יְרִוּחִי); I will teach my word (τὸν ἑμὸν λόγον, Hebrew יְדַבֵּר), and (v. 24) 'I put forth words (ἐξέτερον λόγους, Hebrew, יִצִּיטִּי)'. There are therefore good grounds for taking the view that the reading 'word of the Lord' is a resumption of an earlier emphasis in the Greek text in which Wisdom is viewed as making a proclamation in the style of the prophet, and in this way is putting forward not only her own word but 'the word of the Lord'. If this is correct then 'λογον' would be the earlier of the two readings, with 'φοβον' being a correction to MT.

For the translation of the words יָצַח and יִצִּיטִּי in v. 30 as plurals, and also the omission of כָּל, one need only compare v. 25 where the same translation is found. Another interesting point of comparison between vv. 30 and 25 is the different renderings of the verb אָבָה. Here it is taken in its auxiliary sense 'be willing' and the translator has to supply an infinitive, προσεχεῖν, 'pay heed', to complete the sense. At v. 25, אָבָה אֶל is translated economically by ἀπειθεῖν, 'withhold compliance'. This simple example demonstrates not only a variation of style, but also how readily the translator supplies additional words to express the sense of the text.

The rendering of אֲנִינִיּוֹתָיִם in v. 31 by τῆς ἑαυτῶν ἀσεβείας, 'their own ungodliness', is already noted in Umbreit (p. 12) and Barucq (p. 54). It demonstrates again the tendency of the translator to use religious terms. One may compare 22:20 where the same word is translated

Ch. 1:29,30,31,32

exactly by βουλή. The word here (unlike 22:26) is being used in a bad sense, i.e. 'evil designs', so that the translator is not making an unreasonable interpretation in the context. The variant ἐπιθυμία (23,252, 295, 297) is not an attempt at a literal rendering, but represents an alternative interpretation which views v. 31 as referring to lusts (one thinks of the danger of the 'foreign woman' of 2:16).

The Syriac and Targum texts follow MT closely in these verses. In v. 30 the Peshitta translates 'נצח as a plural, as it also does at v. 25. The Syriac also translates ܡܗ'ܢ'ܢܥܢܡܢ (v. 31) by the term ܠܐܠܐܝܢ 'opinion', 'belief', 'reasoning', which is the same word that it uses for 'נצח in v. 30. The Targum, by comparison, acknowledges the formal difference between the two words by using different terms to translate them, i.e. תרעין (v. 30) and מלכא 'counsel' (v. 31). The Syriac and Targum texts have ^{nonetheless} identical vocabulary over the three verses with the exception of two words (^{Hebrew,} /בחרו and מנעויהם) and the rendering of the Divine Name.

In v. 30 the reading ^לin Miqraoth Gedoloth makes little sense and must be considered a corruption of לל.

v. 32

The Greek text of this verse reads, ἀνθ' ὧν γὰρ ἡδίκουν νηπίους φονευθήσονται καὶ ἐξετασμός ἀσεβείας ὅλοι, 'because they harmed innocents they will be killed and a visitation will destroy the ungodly'. The translator puts an entirely different construction on 32a by again taking ܡܢ'ܢܢ as referring to a moral category, 'the innocent' (cf. ἀγαθοὶ at 1:4 and 1:22). This assumes that νηπίους is being used in a metaphorical sense, 'childlike', rather than referring to children, and contrasts with Oort (TT p. 383) who thought there was a cryptic reference here to the slaying of the Hebrew children as narrated in Exodus Ch. 1.

The verb ἡδίκουν indicates that נשחט has been taken in an active

Ch. 1:32.

sense (cf. Toy p. 31). The Hebrew word could hardly have been understood as a verbal form. It has been taken in its usual sense of 'turning aside' but has been related to the ungodly (v. 31) as an act which they commit. Thus the turning aside of the innocent is an act which will destroy those who commit it. This produces a reasonable understanding of the Greek paraphrase on the basis of the Hebrew text as it stands. Similarly Jaeger (p. 20) notes that the suffix ן / in 32b refers in the Greek not to the ן'נפ but to the wicked.

In 32b it is possible to make a one-to-one correspondence of the Greek and Hebrew terms. The translation of ן'ל'ל'ן by $\delta\sigma\epsilon\beta\epsilon\iota\alpha\varsigma$ represents a type of translation that is already familiar. It relates readily to the reading $\tau\eta\varsigma \epsilon\alpha\upsilon\tau\omega\upsilon\delta\epsilon\sigma\epsilon\iota\alpha\varsigma$ of v. 31. A more formidable problem is the rendering of ן'ל'ל'ן by $\epsilon\lambda\epsilon\gamma\sigma\alpha\mu\omicron\varsigma$. The Greek word means a visitation for the purpose of scrutiny and examination (L.S. 592). The marginal reading of 106, $\kappa\rho\iota\sigma\tau\eta\varsigma$, probably indicates a general view that the reference was to an act of judgment. One may compare Judges 5:16 where $\epsilon\lambda\epsilon\gamma\sigma\alpha\mu\omicron\iota \kappa\alpha\rho\delta\iota\alpha\varsigma$ means 'heart-searchings'. The Syro-Hexaplar, in translating the Greek, possibly reveals a relation between the Hebrew and Greek texts. It reads, $\text{ܐܡܪܢ ܕܠܐܝܬܐ ܕܠܐܝܬܐ}$ 'and examination destroys the wicked'. The Syriac word 'examination' derives from the root ܐܠܬ (Hebrew, ל'ק), 'to enquire'. This supports the view (Jaeger p. 20; Lagarde p. 10; Baumgartner p. 37; Toy p. 31; Wutz, BWAT p. 346) that the Greek translator related ן'ל'ל'ן to the root ל'ק . This approach is not without difficulty. Suggested emendations such as ן'ל'ק (Baumgartner) or ן'ל'ל'ן (Lagarde) or ן'ל'ק (Skehan p. 190) are unconvincing since there is no derivative from ל'ק which has the required

Ch. 1:32,33

usage in Hebrew of 'scrutiny' or 'examination'. All that can be said is that the translator probably approximated a meaning for $\eta\lambda\omega$ on the basis of the root $\lambda\kappa\omega$. Later semantic development in Syriac demonstrates that the root $\lambda\kappa\omega$ was open to the sort of interpretation found in the Greek.

The Syriac translator has clearly had difficulty dealing with the term $\eta\lambda\omega$ in this context. One may compare 17:1 where $\eta\lambda\omega$ is given by its Syriac equivalent ܠܪ , 'ease'. At 17:1 it has the 'good' sense of 'ease' or 'quiet', and here the translator's difficulty is how 'quiet' can result in destruction. The term used here is ܡܠܝܬܐ , which, if taken in the sense 'error' (Toy p. 32) would primarily be a parallel to ܡܠܝܬܐ , as Pinkuss (ZAW p. 123) has suggested. The Thesaurus (1494) however indicates that this word can also have the sense 'forgetfulness'. As the description of a condition or state of mind 'forgetfulness' could represent an interpretation of the Hebrew $\eta\lambda\omega$ (compare Aramaic ܡܠܝܬܐ , 'neglect', 'error', 'forgetfulness', and Syriac root ܡܠܝܬܐ) indicating how complacency in the form of unwillingness or inability to recall sound instruction can result in self-destruction. The word may be carefully chosen to have both elements of its meaning. One may compare views of the Targum which has a similar text. Levy (Vol. I, Lexicon p. 312) and Dalman (p. 167) give the meaning of ܡܠܝܬܐ as 'error', whereas Jastrow (p. 525) gives its meaning as 'thoughtlessness'. This verse seems to be the only place where the word is found in Aramaic. ܡܠܝܬܐ is basically a Syriac word and the Aramaic lexicographers are reflecting the ambiguity of the Syriac term.

v. 33

The Greek translator introduces a small change into 33b by adding the word 'all' or 'every'. This is found frequently in the Greek version of Proverbs and usually has no effect on the meaning of the text, but here

Ch. 1:33, 2:1,2

a subtle change of emphasis is introduced. The Hebrew has $\text{וְהָיָה בְּשָׁלוֹם}$, 'and he will be at ease from fear of evil'. The Greek has, $\text{καὶ ἡσυχάσει ἀφοβῶς ἀπο παντός κακού}$, 'and he will rest fearlessly from every evil'.

(This rendering also requires that יָד is translated twice). By translating יָד by an adverb ἀφοβῶς , emphasis shifts from the dread of evil, as in the Hebrew, to the idea of security from evil itself. That such a seemingly insignificant change can have exegetical import is amply demonstrated by the Peshitta text. There we find the reading

$\text{ܠܐܬܝܢܐ ܠܗܡ ܡܢ ܠܗܝܐ}$ 'and he will be at rest from a

multitude of evils'. The translator has been influenced by the Greek

and has produced an interpretation of $\text{καὶ ἡσυχάσει ἀπο παντός κακού}$.

He has either overlooked or, for other reasons, omitted the adverb ἀφοβῶς

which, as we noted, corresponds to the Hebrew יָד . By this process

the Syriac translator arrives at a text which is different in form and

meaning from either that of the Hebrew or the Greek (see Introduction p.

xxxvii). The Targum follows MT.

2:1,2

In the opening verses of Ch. 2 the Hebrew syntax takes the form of a series of 'if' clauses leading up to the protasis of v. 5, introduced by יִכ . The Greek translator breaks up this structure by taking v. 1 as an 'if' clause and v. 2 as its protasis. The text of vv. 1 and 2a reads, $\text{ὅτι, εἰν δεξαμενος ῥησιν ἐμης ἐντολης κρυψῆς παρὰ σεαυτῷ ὑπακουσεται σοφίας το οὖς σου, 'Son, if having received (it) you treasure up the word of my commandment with you, your ear will listen to wisdom ...'}. To achieve this construction the translator has had to make grammatical changes within the two clauses. He has taken יָד as the main verb of the 'if' clause, and reduced נִשְׁמַע to the force of a participle (δεξαμενος). He has also fused together the expressions יְהִי וְיָשָׁע to produce a single object, $\text{ῥησιν ἐμης ἐντολης}$. This makes$

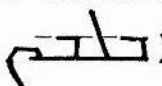
Ch. 2:1,2

the Greek difficult to translate since both δεξαμενος and χρῆσις refer to the same object. In 2a גִּיחַ is taken as the subject of the verb. This means that the infinitive form גִּיחַתִּי has been ignored by the translator (cf. Toy p. 34). He has rendered the verb as if it were an imperfect like נִחַח in 2b, in order to accommodate his overall grammatical construction. It is difficult to see a motivation for this approach. It is possible that the translator viewed מִן 'וֹ of v. 3 as a natural dividing point in the clauses of vv. 1-5, suggesting that vv. 1 and 2 should be taken in a self-contained way. There is no exegetical point at stake here, so that the changes introduced are governed solely by the translator's view of what constituted an appropriate syntax. Syntactical restructuring of this sort is evident elsewhere in Chs. 1-9 (see Introduction p. xxivff.).

Verse 2b in the Hebrew is found as a doublet in the Greek. The first line of the Greek doublet translates the Hebrew as it stands. Fritsch (JBL p. 172) again takes the view that the more literal line is Hexaplaric in origin. All that can be safely said, however, is that the Hexaplaric signs note an additional line in the Greek. The whole doublet may well be pre-Hexaplaric. The second line of the doublet reads, παραβαλεῖς δε αὐτην ἐπὶ νοουθετησιν τῷ υἱῷ σου, 'you will apply it to your son for admonition'. Jaeger (p. 20) pointed out that this line presupposed that גִּיחַ had been read as גִּיחַת. Lagarde (p. 10) and Müller-Kautzsch (p. 71) suggest that there may be a connection between this reading and the Targum text of 3a, 'and cry "mother" to understanding'. No indication is given of the precise nature of this connection. It is difficult in fact to see any conceptual continuity or link between these two readings. Toy (p. 34) concluded that the Greek variant was pointless and based on an erroneous reading. There seems little reason to disagree with this view.

¹ See Introduction p. iii ff.

Ch. 2:1,2,3,4,5

In v. 1b the Peshitta reads, 'and store up my commandments in your heart ()'. The translator has taken $\gamma\eta\kappa$ in the sense 'within you'. The precise interpretation 'in your heart' was probably suggested from v. 26 where the Hebrew has, 'and inclining your heart ($\gamma\eta$) to understanding' (RSV).

In the following verses from 2 to 5 the Syriac translator follows the general pattern of the Hebrew syntax, i.e. a series of conditional clauses leading up to the protasis of v. 5. He simplifies the verse connections, however, by having a series of imperfects joined by 'and'. The infinitive ܠܦܩܕܝܬܝܢ at v. 2, the construction ܕܟܝܢ at v. 3 and similarly ܕܟܝܢ at v. 4, (cf 1:3,4,6) are all treated in this way. This produces a very even flow in the grammar (see Introduction p.xxxix), and obviates the difficulties that the Greek translator encountered. The Targumist follows the Syriac translator in this regard, having the same series of simple 'and' connections.

Bearing in mind the overall view of the grammar in these verses, it is unnecessary to contemplate that ܠܦܩܕܝܬܝܢ was read in v. 2 instead of the infinitive ܠܦܩܕܝܬܝܢ by either the Syriac translator or the Targumist (cf. Toy p. 34).

A minor variant is found in the Targum text of Miqraoth Gedoloth in v. 26 in the reading ܠܒ (Lagarde's text, $\gamma\eta$ as MT). This is clearly no more than a small error.

vv. 3,4,5

In 3a ܠܦܩܕܝܬܝܢ is translated by $\sigma\phi\alpha\iota\nu$. Lagarde (p. 10) considered this reading to be a Christian correction which had supplanted the expected reading, $\varphi\phi\omicron\nu\eta\sigma\iota\nu$, found in Clement of Alexandria. One may compare 1:29 where $\eta\gamma\tau$ is also translated by $\sigma\phi\iota\alpha$ instead of, say, $\alpha\lambda\omicron\theta\eta\sigma\iota\varsigma$ or $\gamma\omega\omega\sigma\iota\varsigma$. These readings are however influenced by the context where wisdom plays such a prominent part. The reading in

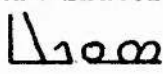
Ch. 2:3,4,5

Clement is not decisive since it is clear that he is only giving a very loose quotation of v. 3, with various words and phrases omitted, εἰν γὰρ τὴν φρονήσιν τὴν τε αἰσθησὶν ἐπικαλεσθὲς μεγάλη τῇ φωνῇ.

The term 'wisdom' could hardly be considered a prerogative of Christian theology.

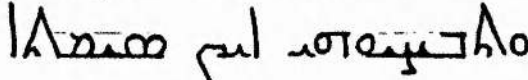
In 3b several Greek manuscripts preserve what appears to be a doublet. After the reading καὶ τῇ συνεσεὶ δὲ φωνῇ σου, 'and (if) you put forth your voice to understanding' some texts (B^{ab}, A, C^a, 68, 147, 161) add τὴν δὲ αἰσθησὶν ζητήσας μεγάλη τῇ φωνῇ, 'and (if) you seek perception with a loud voice'. This is another example where Fritsch's attempt (JBL p. 178) to distinguish between 'Old Greek' and supposed Hexaplaric readings runs into the problem that the critical signs in the Syro-Hexaplar are 'incorrect' (see Introduction p. iiiff.). The additional line in this form is also a conditional clause and similar conceptually to 3b. Some intensification of the appeal to Wisdom has been introduced by the expression 'with a loud voice'. The figure is perhaps clumsy but it is not altogether 'bizarre' as Baumgartner (p. 38) has described it. The same reading is found with minor variations in other minuscules, and, as noted above, was also known to Clement of Alexandria.

Verses 4 and 5 are reproduced very exactly in the Greek, with only minor textual variations occurring in a few manuscripts.

The syntactical construction of the Peshitta is commented on in v. 2. One may notice the repetitious style of the Syriac translator again in that ܐܡܝܢ and ܡܠܝܚܐ are both translated by  (see Introduction p. xxxix). In considering the reading of the Targum, i.e. 'and cry "mother" (אִמִּי) to understanding', one should bear in mind the previous comment on the syntax. The Targumist has basically followed the pattern of the Syriac in producing a series of

simple 'and' connections followed by the imperfect where the Hebrew has an infinitive (v. 2), a $\square\aleph$ 'ו construction (v. 3) and an $\square\aleph$ construction (v. 4). Having simplified the grammar in this way, the initial $\square\aleph$ of v. 1 remains in force until the protasis of v. 5. It now becomes possible that the 'superfluous' $\square\aleph$ of v. 3 can be taken in the way it has, without causing any disjointedness in the syntax. This does not account for the Targumist's decision actually to read $\square\aleph$ at this point, but it does demonstrate how the grammatical treatment of vv. 1-5 makes the reading possible. Although the pointing is found also in one Hebrew MS (De Rossi p. 89), the reading makes little sense in the Hebrew text and probably reflects the tradition of the Targum.

The Targum texts of Lagarde and Miqraoth Gedoloth lack the expected feminine suffix on the verb וַתִּבְרַח in 4a. One may compare 1106, which reads וַתִּבְרַח i.e. 'and you seek her (like silver)'. Almost certainly the defective reading has come about because of the following 'ח' of the next word, חַיִּי. With two identical letters coming together, one has accidentally been omitted in the course of transmission. The Syriac has a masculine suffix at this point, ܡܬܪܥܝܐ, since the point of reference is the masculine word ܡܬܪܥܝܐ in v. 3.

In 4b there is variation in the Targum texts regarding the translation of תחפשנה. Codex 1106 and Lagarde's text read תחפצנה, 'you will look for her'; Miqraoth Gedoloth reads תחפצה, 'you will desire her'; and the Targum text in Walton's Polyglot reads תחפצה. (This is based on Buxtorf Col. 337, Lexicon Chaldaicum Talmudicum et Rabbinicum, Basle, 1640). Pinkuss (ZAW p. 123) follows the reading of the Polyglot, and similarly Jastrow (p. 183). This would in effect be the same reading as the Peshitta, . In other respects the Targum is very similar to the Peshitta. Both lack 𐤀, both have the same verb in 4a and the same words for 'silver' and 'treasure'. That being the case it is likely that the Targum variants

Ch. 2:3,4,5,6

should be viewed as a corruption of the form נִיָּן . One may compare Proverbs 20:27, where the root נִיָּן is found again. The Peshitta, Lagarde's text and Miqraoth Gedoloth all translate by נִיָּן . Codex 1106 utilises the root נִיָּן , but this again seems a certain error for נִיָּן .

The Syriac reproduces V. 5 exactly, but the Targumist appears to render the phrase 'knowledge of God' in 5b paraphrastically. He translates this, $\text{וְיִדְעֶנָּה מִן קִדְם אֱלֹהִים תִּשְׁכַּח}$, 'and you will find knowledge from before God'. The avoidance of direct reference to the Deity is uncharacteristic of the Targum in Proverbs. One may compare the following verse, where מִפִּי referring to the mouth of God, is translated literally by מִפִּי ה' , 'from his mouth'. The reading in 5b may indicate that the concept of the knowledge of God had particular theological import for the Targumist, whereas anthropomorphisms were accepted and dealt with in a straightforward way (cf. 5:21; 15:3; 22:12; 24:18). The phrase in question here does not occur again in Proverbs. The translation is reminiscent of the general character of the Targum in other books. For the phrase 'knowledge of God' at Hosea 4:1 and 6:6 the Targum has, 'those who walk in the fear of God' and 'acts of the law of God'.

v. 6

In 6b the term מִפִּי , 'from his mouth', is translated in the Greek by $\text{ἀπο προσώπου αὐτοῦ}$, 'from his countenance' or 'from his presence'. Vogel (p. 9) noted that this implied that the Hebrew text had been read as מִפְּנֵי whereas Ehrlich (p. 16) suggested the form מִפִּי . While this latter form may be grammatically more correct than מִפְּנֵי , it is less likely to have been the basis of a misreading or copying error, since it is a more expanded form (cf. Lagarde p. 11).

Assuming there was no misreading, the question does arise as to

Ch. 2:6,7

whether there is an attempt at circumlocution here, since a literal translation of the present Hebrew term was known to Clement of Alexandria, ὁ γὰρ θεὸς δίδωσι σοφίαν ἐκ τοῦ ἑαυτοῦ στόματος, αἰσθῆσιν τε ἅμα

καὶ φρονῆσιν, 'for God gives wisdom from his own mouth, together with perception and understanding' (Patrologia Graeca, Vol. 8, Col. 717).

(This may be compared to Col. 192 where the Septuagint text is quoted, Κυρία δίδωσι σοφίαν, καὶ ἀπο προσώπου αὐτοῦ γνῶσις καὶ συνέσις.)

If this were a circumlocution it would be an isolated instance of this practice. One may compare 5:21; 15:3; 22:12; 24:18, where such expressions as 'the eyes of God' and God 'seeing' are translated in a literal way.

The Syriac and Targum texts reproduce the Hebrew.

v. 7

In 7a לִישְׂרָיִם, 'the upright' has been taken as if it were a participle and translated by κατὰ ῥέθρον, 'those going straight ahead' (cf. 9:15 הַמִּשְׁרָיִם אֲרָחוּם). The motivation for this rendering has come from 7b which the Greek has understood primarily in terms of motion, τὴν κοπεῖαν ἀβάν. As 9:5 demonstrates, the idea of going straight on one's way is used as an analogy of the upright life, so that there is no significant change in meaning in the Greek although mistranslations are introduced.

The translation of תְּשׁוּבָה, 'sound wisdom', (RSV), by σωτηρίαν, 'safety' is again influenced by the context. Frankenberg (p. 26) noted that this rendering accorded well with the figure of shielding in 7b. (Prijs p. 66 suggested that σωτηρία reflected a Torah-centred view, cf. the comment on Prijs at 1:19.) We may add that it accords also with the idea of journeying which is given greater stress in the Greek. The image which emerges is that God provides safe travelling for those who keep to the straight road. תְּשׁוּבָה is a difficult word to translate

Ch. 2:7

(McKane p. 282), and it is not surprising to find that the Greek translator assigns various meanings to it in different contexts. It is found again in Proverbs at 3:21; 8:14; and 18:1. No clear comparison of the Hebrew and Greek texts can be made at 18:1, but at 3:21 חַיִּיט is translated by $\beta\omicron\upsilon\lambda\eta$, appearing in the phrase $\beta\omicron\upsilon\lambda\eta\nu\ \kappa\alpha\iota\ \acute{\epsilon}\nu\nu\omicron\iota\alpha\nu$, and at 8:14 it is translated by $\acute{\alpha}\sigma\phi\alpha\lambda\epsilon\iota\alpha$, 'security' or 'steadfastness', apparently as a parallel expression to $\iota\sigma\chi\upsilon\varsigma$ in the following line. The closest renderings conceptually are, therefore, those of 2:7 and 8:14 which both have the basic sense of 'security'. These readings may be compared with those at Job 12:16 ($\iota\sigma\chi\upsilon\varsigma$) and Job 30:22 ($\sigma\omega\tau\eta\rho\iota\alpha$, a Hexaplaric reading). This line of interpretation agrees with a view that can still be found in modern lexicons regarding one of the meanings of חַיִּיט (cf. Wm. Gesenius, *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*, p. 874, note I, 17th ed., 1949).

The noun לָבַד , 'shield' has been translated as if it were a verb, thus, $\acute{\upsilon}\pi\epsilon\rho\alpha\sigma\kappa\iota\epsilon\iota$, 'he will protect'. This translation is found also at 30:5 and similarly the verb לָבַד , 'to deliver' at 4:9 is translated as if it were the verb 'to shield'. There is in fact no such verb. The real root of the noun לָבַד being the verb לָבַד .

A more significant confusion takes place in the remainder of the phrase לָבַד לַחֲסִידִים , 'a shield to those who walk in integrity'. This is found in the Greek as $\acute{\upsilon}\pi\epsilon\rho\alpha\sigma\kappa\iota\epsilon\iota\ \tau\eta\nu\ \kappa\omicron\pi\omicron\iota\epsilon\iota\nu\ \alpha\delta\iota\tau\omega\nu$, 'he will protect their journeying'. Vogel (p. 10) pointed out that the last two Hebrew words had been taken as one expression, i.e. the noun לָבַד , plus the third person plural suffix- $\text{לָבַדוּ$. (One may compare Nahum 2:6, Kethib $\text{לָבַדוּ$, Qere $\text{לָבַדוּ$; Greek, $\acute{\epsilon}\nu\ \tau\eta\ \kappa\omicron\pi\omicron\iota\epsilon\iota\ \alpha\delta\iota\tau\omega\nu$). The yod of לָבַד has to be ignored to arrive at this reading. The concept of integrity is omitted in this translation of 7b but there is little change in the overall meaning of the verse. The use of $\kappa\alpha\tau\omicron\theta\omega$ in 7a ensures

Ch. 2:7

that the analogy of the straight path and the life of integrity is maintained in the verse as a whole.

The Syriac translates תושיה by **ܠܡܝܬܐ** which normally means 'hope', 'trust' or 'confidence'. This is out of harmony with the translations at 3:21, 8:14 and 18:1, all of which represent תושיה by the word **ܠܡܢܐ**, 'teaching'. It is possible that in this one instance the Syriac translator has been influenced by the Greek reading $\sigma\omega\tau\eta\rho\iota\alpha\nu$. Here the translator may have felt that storing up 'teaching' was odd, since teaching is dispensed, not stored up. The word **ܠܡܝܬܐ** as well as meaning 'trust' or 'confidence' can also be used idiomatically to mean 'security'; e.g. the English-Syriac Lexicon (p. 359) cites the phrase **ܠܡܝܬܐ ܕܡܪܝܬܐ**, 'they shall dwell securely'. This gives good reason to suppose that the Syriac follows the Greek reading $\sigma\omega\tau\eta\rho\iota\alpha\nu$. However, bearing in mind the range of meaning of **ܠܡܝܬܐ** there is doubtless an interpretative element present in the word, indicating how exactly the $\sigma\omega\tau\eta\rho\iota\alpha$ of the Greek text was understood, that is, as 'hope' or 'confidence'.

The Syriac translator has followed the Hebrew text in 7b. The word **ܠܡܝܬܐ** has been taken probably as a Hiphil participle of **ܠܡܝܬ** (Baumgartner p. 38), thus **ܠܡܝܬܐ ܕܡܪܝܬܐ**, 'and helps those who are walking unblemished'. There may also be influence from the Greek reading $\delta\epsilon\lambda\epsilon\tau\alpha\iota$. The phrase **ܠܡܝܬܐ** representing **ܠܡܝܬ** seems to be used almost adverbially here although grammatically it is an adjectival construction (cf. Targum in following note).

The translation of תושיה causes difficulty in the Targum at this point also. At 8:14 and 18:1 the Targum translates by **ܡܝܠܟܐ**, 'counsel', and at 3:21 by **ܡܕܢܐ**, 'knowledge'. This indicates that the Targum has, for the most part, given an independent translation of this Hebrew word, uninfluenced by the Syriac. At 2:7 the matter is less clear. Miqraoth

Ch. 2:7,8

Gedoloth reads שוהור, Lagarde reads סוהיי and 1106 reads נוהי. Levy (Vol. I, p. 83) considers that נוהי is a Greek loan word (βοηθεια, 'help') and that סוהיי is a Shaphel form of this word having the same meaning. He considers the meaning as being comparable with מוהי and שוהור in this context. The view that the Targum is a corruption of the Syriac is advocated by Kuhn (BWANT p. 105) who reads סוהיה instead of סוהיי and renders, 'he keeps his understanding for the upright'. He derives this form from סוה II, connecting it with the idea of brightness of mind, or intelligence. This would give a reference back to חושיה as practical wisdom. One may compare Jastrow (p. 142) who thinks that נוהי is a corruption of סוה (cf. the Peshitta) or שוהור, as equal to שוהור, meaning 'splendour' or 'glory'. Similarly סוהיי (Jastrow p. 949) is considered to be a corruption of שוהור. It seems, therefore, that these various readings can either be considered as corruptions stemming directly from the Syriac מוהי, or as attempts at producing analogous terms נוהי or שוהור which may themselves have suffered in the transmission process. The difficulties of the Targum text stem from its dependence on the Syriac for its rendering of חושיה in this verse, whereas in the remaining places it offers an independent translation.

Verse 7b in the Targum is the same as the Peshitta with one minor change. The phrase מוהי which was noted as being used almost adverbially in the Peshitta, is found in the Targum as בלא מוהי i.e., 'those who walk with no blemish'. This small change obviates any grammatical difficulty which was felt to exist in this phrase. The striking point, though, is that מוהי has been dealt with exactly as in the Peshitta, i.e. as a participle.

v. 8

Verse 8 in the Greek is a direct continuation of v. 7 with no

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grammatical stop as in MT. The Greek reads, 'to guard the paths (or 'path', A, C and minuscules) of just acts (δικαιοματων) and (he) will watch over the path of those who reverence him'. The translation of ܡܫܡܪܢ by a plural, δικαιοματων is unusual, although δικαιομα frequently translates the plural of ܡܫܡܪܢ in the sense of 'ordinance' or 'precept' (e.g. Ezekiel 20:11,13,16). At 8:20 and 19:28 where the same word is used again to translate ܡܫܡܪܢ, it is found in the singular as one would expect. He has given ܡܫܡܪܢ a distributive force to describe all the acts of justice carried out by 'those who are upright' (τοις κατορθουσι) and 'those who reverence him' (εδλαβουμενων αυτον). (The reading of MS 23, δικαιοματος, is clearly a correction to MT.) He is also emphasising that the path of justice and the path of the upright are one and the same. It must be said, though, that the phrase 'path' or 'paths of just acts' is a rather cumbersome expression. It may be that one should translate the phrase as 'just paths' in the way that κωλος χαριτων is translated 'graceful colt' at 5:19.

Both v. 7 and v. 8 have Kethib and Qere readings. The Greek and Syriac align themselves by following the Kethib in v. 7 but the Qere in v. 8.

The infinitive ܕܡܫܡܪܢ at the beginning of v. 8 is presented in the Syriac as a simple perfect and joined to the preceding verse by an 'and' connection, ܕܡܫܡܪܢ , 'and he keeps'. This is a further example of smoothing out of the grammar (see Introduction p.xxxix). One may compare the construction in v. 2 where an infinitive is followed by an imperfect, and is dealt with in much the same way by the Syriac translator.

Although the Syriac is aligned with the Greek in reading the Qere ܕܡܫܡܪܢ in 8b, the Septuagint represents the Hebrew by a participial phrase,

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'those who reverence him', whereas the Syriac has a noun ܐܨܬܐܢܐ, 'his saints', and is clearly an independent translation of the Hebrew.

The Targum in 8b reads neither the Kethib nor the Qere but has, 'he will keep the path of the righteous' (יְדִיִּים). The Vulgate has a similar reading, *vias sanctorum custodiens*, and is probably reflecting Jewish exegesis as exemplified in some of the Targum texts. Codex 1106 of the Targum reads יְדִיִּים which is the same as the Qere reading of MT. It is impossible to say whether this is an early reading like that of the Greek and Syriac or is a late correction of the reading יְדִיִּים found in the editions.

v. 9

The occurrence of the word יְדִיִּים causes most difficulty for the Greek translator in this verse. This word is never translated accurately in Proverbs, and the note at 1:3 demonstrates this. The Greek of 9b reads, *καὶ καταρθώσετε πάντα ὁδούς ἀγαθούς*, 'and you will make straight all good tracks'. Because of the general treatment of יְדִיִּים in Proverbs, the Greek is not a reliable basis for emending the Hebrew text. It is unlikely that the translator read יְדִיִּים (BHS) or יְדִיִּים (Driver, *Biblica* 32, p. 174). From the point of view of the Hebrew, Driver rejects these readings as unlikely, or יְדִיִּים (Scott p. 41.). It was observed at 1:3 that יְדִיִּים is generally translated by a verbal phrase or a participle and is forced to suit its context, even if this necessitates violating the Hebrew grammar. The use of the second person singular, *καταρθώσετε* is to provide a parallel to *συνήσετε* in 9a. Lagarde (p. 11) raised the possibility that *καταρθώσετε* was not a verb but the accusative plural of the noun *καταρθώσετε*. The Greek would then read, 'then you will understand righteousness and judgment and right actions, all good tracks'. This would certainly produce a direct parallel to the reading of MT, but it is improbable that the Greek should be read in this way. It is not simply

Ch. 2:9,10,11

that this translation would produce a very unidiomatic Greek sentence (one would have expected καὶ to follow κατορθώσεαι), but the general treatment of the word מִשְׁרָיִם in the rest of the book weighs against the possibility that it has been understood as a noun here.

In 9b the lack of a connecting particle for the phrase כָּל מַעַלְלֵי טוֹב is clearly felt to be a difficulty by the Syriac translator. He solves this by regarding the phrase as being in a construct relationship with מִשְׁרָיִם and translates, 'the rectitude of all good paths'. The translator supplies the connecting particle וְ to make this clear.

This construction is followed exactly in the Targum which not only has the same connecting particle, but expresses כָּל מַעַלְלֵי טוֹב in plural form, as in the Syriac. Codex 1106 differs from the editions and reads, 'and every good path', i.e. it has a simple 'and' connection and reads the singular, as in MT. The editions have preserved an older form of the text than the Codex in this instance.

vv. 10,11

The Greek introduces a change of construction in these verses by making v. 10 an 'if' clause and taking v. 11 as its apodosis. Skehan (p. 178) notes that v. 10 thus becomes the beginning of a new section and not a conclusion, as in the Hebrew. Toy, however, (p. 41) noted that a similar construction might be found in the Hebrew by taking וְ as meaning 'when', although this is not the usual meaning of וְ in Proverbs. The translator represents וְ by γὰρ and supplies ἐν as an addition. He translates, 'for if wisdom comes to your understanding, and perception seems to be good (καλὴ εἶναι δοξῇ) to your soul, good counsel will guard you, holy understanding will keep you'. The periphrasis 'seems to be good' as an expression of בְּיָדָא is probably intended to emphasise the conditional form of the construction. The choice of the term καλὴ is probably also intended to lead on to the following phrase 'βουλή καλὴ'

Ch. 2:10,11,12

in v. 11, where the adjective is an addition of the translator. In v. 11 the additional adjectives *καλη* and *δσια* are not dittographies as Lagarde (p. 11) has suggested, but are obvious additions intended to modify the Hebrew terms *חַיִּים* and *חַיִּים*, as the former especially does not always have a good sense, (Gerleman, LUA p. 38; Barucq p. 56). One may compare the note on *ἀληθῆ* at 1:3.

The Syriac is strongly influenced by the Greek in these two verses. It has taken v. 10 as a time clause introduced by *ܐܝܢ*, 'when'. This is a comparable but not identical approach to that of the Greek. In v. 11 the similarity is unmistakeable, *ܐܝܢ ܐܝܬܐ*, 'good counsel' being identical to *βουλη καλη*. The phrase *ܐܝܢ ܐܝܬܐ* may be rendered, 'saintly understanding', the *ܐܝܢ* being the second order of saints after 'the perfect' (Thes./1662). The phrase is based on the Greek reading, *ἐννοια δε δσια*. The verb *ܐܝܬܐ*, as well as having a general sense of 'preserve' or 'deliver', has also a theological application in the sense of 'redeem' or 'ransom'. It seems likely that this theological dimension will be present here where moral or religious terminology is already so strongly present. It is unnecessary to suggest, with Kuhn (BWANT p. 105) that the translator read *ܐܝܢ ܐܝܬܐ* instead of *ܐܝܢ ܐܝܬܐ*, as the same translation is found at 4:6.

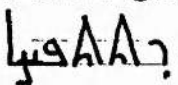
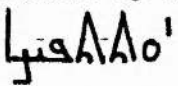
The Targum, in contrast, follows MT closely, translating *כי* by *ארי*, 'for' and lacking the addition which the Peshitta has borrowed from the Greek.

v. 12

The religious terminology of v. 11 in the Greek has some influence on the choice of language used in v. 12. The Hebrew describes deliverance from the man who speaks perversities, *חַיִּים*, and this is found in the Greek as 'deliverance from the man who speaks nothing faithful', *μηδεν πιστον*. There is doubtless a conscious contrast here between the man who is preserved by *ἐννοια δσια* (v. 11) and the man who speaks *μηδεν πιστον* (v. 12). The contrast is between faith and faithlessness rather

Ch. 2:12,13,14,15,16

than between wisdom and folly in a general secular sense. (The literal translation of תהפכות by δειστρομενεα in Codex 23 is a later correction to MT.) One may compare the translation of the same word in v. 14 by δειστροφη, 'perversity'.

The Syriac expresses v. 12 in the plural referring to 'evil ways' and 'men who speak perversities'. This not only makes explicit the collective sense of the Hebrew (one may compare the similar treatment of כל מעליו in v. 9), but more significantly enables a smooth transition to be made to v. 13, which changes to plural in the Hebrew. The translator also introduces a small grammatical change in that להצילך is expressed by a passive, , 'that you may be delivered' (or , 'and you will be delivered', in Lee and Walton). This is a translational device which involves no change of meaning. The Targum has the same construction to express the infinitive, ܕܝ ܬܬܝܠܝܢܝܐ, but retains the singular for ܕܝܚܝܐ and ܕܝܝܐ as in MT. It is interesting to note that Codex 1106 reads ܕܬܬܝܠܝܢܝܐ, 'and you will be delivered', i.e. it has the same connecting particle as is found in the Peshitta texts of Lee and Walton. The Targum texts not only have the same construction for the verb להצילך but reflect the variation of the connecting particles ܕ and ܐ found in the Syriac texts.

The word מפרכתא found in Miqraoth Gedoloth as a translation of תהפכות is apparently a corruption of תהפוכיתא, the reading of 1106 (Jastrow p. 1649).

vv. 13,14,15,16

The Greek translator's view of the grammar in this section is a decisive factor in producing the divergences that appear between the Hebrew and Greek texts. Verse 13 of the Hebrew opens with a sudden change to the plural form, הַעֲזֹבִים, 'those who forsake'. The reference is to 'the man who speaks perversities' of 12b. The singular ܕܝܝܐ has a

Ch. 2:13,14,15,16

distributive force and refers to any man of perverse speech. The Hebrew writer is untroubled by a change from a singular with general application to an express plural. Indeed such changes are found quite frequently in Proverbs. Following a short description of the evildoers, vv. 13-15, the infinitive $\gamma\lambda'יִהְיֶה$ found at v. 12, is repeated at the beginning of v. 16 and renews the theme of deliverance from various evils. In the Hebrew the agent of this deliverance is exactly the same in v. 16 as in v. 12, i.e. $\pi\alpha\iota\delta\iota\varsigma$, 'discretion', or $\eta\gamma\gamma\eta\tau\eta$, 'understanding' (v. 11). The Greek translator puts a different construction entirely on this section. Verse 13 is taken as the beginning of a new section and does not refer back to v. 12. Thus, $\omega\ \omicron\iota\ \epsilon\gamma\kappa\alpha\tau\alpha\lambda\epsilon\iota\kappa\omicron\nu\tau\epsilon\varsigma\ \delta\delta\omicron\nu\varsigma\ \epsilon\beta\theta\epsilon\iota\alpha\varsigma$, 'behold those forsaking straight paths ...'. The culmination of this new beginning is that the 'they' of $\omicron\iota\ \epsilon\gamma\kappa\alpha\tau\alpha\lambda\epsilon\iota\kappa\omicron\nu\tau\epsilon\varsigma$ becomes the subject of $\gamma\lambda'יִהְיֶה$ in v. 16 and this verse therefore is drastically modified to accommodate actions which can be ascribed to evildoers.

Apart from the grammatical reshaping, there are only minor differences in the two texts in vv. 13-15 and these are no more than the expected aberrations of the translation process. In v. 14 the translator omits the infinitive $\eta\gamma\gamma\eta\tau\eta$ in the phrase 'they rejoice to do evil'. The economical translation of the Greek, $\omicron\iota\ \epsilon\beta\theta\rho\alpha\iota\nu\omicron\mu\epsilon\nu\omicron\iota\ \epsilon\pi\iota\ \kappa\alpha\chi\omicron\nu\varsigma$, 'those delighting in evils', is aimed at creating exact parallelism with the second half of the verse $\kappa\alpha\iota\ \chi\alpha\iota\rho\omicron\nu\tau\epsilon\varsigma\ \epsilon\pi\iota\ \delta\iota\alpha\sigma\tau\rho\omicron\phi\eta\ \kappa\alpha\chi\eta$, 'and rejoicing in evil perversity'. The construction $\epsilon\beta\theta\rho\alpha\iota\nu\omicron\mu\epsilon\nu\omicron\iota\ \epsilon\pi\iota$ not only provides an exact balance with $\chi\alpha\iota\rho\omicron\nu\tau\epsilon\varsigma\ \epsilon\pi\iota$, but is also what one would normally expect with the middle or passive voice of this verb (L.S. p. 737).

In 14b the Hebrew 'perversities of evil' is found in the Greek as 'evil perversity' ($\delta\iota\alpha\sigma\tau\rho\omicron\phi\eta\ \kappa\alpha\chi\eta$), i.e. $\gamma\gamma$ has been treated as an adjective and the whole phrase expressed in the singular. Vogel (p. 10),

Ch. 2:13,14,15,16

by comparison, suggested that the translator had read נִתְּחַלְּטוּ .

However, to underline the rather loose treatment which the translator affords to expressions in the singular or plural, we may note that $\text{וְ$ in 14a is expressed in the Greek as $\text{xaxot\epsilon\varsigma}$, as if it were a plural form.

In v. 15 the Hebrew, 'and they are crooked in their paths' is translated in the Greek as, 'their paths are crooked'. Apparently the adjective נִלְוָה , 'crooked' has been taken by the translator, as also in the Syriac, Targum and Vulgate, as referring to the paths rather than to those who traverse them. This translation also necessitates omitting the preposition 'ב' (noted by Vogel p. 11). Whether the adjective 'crooked' is applied to the men or the paths, the metaphor employed is the same in both cases, i.e. the crooked path is seen as an analogy of a way of life (cf. English translation of the Hebrew in McKane p. 213, 'whose tracks are labyrinthine'). The Greek translation is therefore probably based upon the maintenance of strict parallelism with 15a (cf. Müller-Kautzsch p. 35 and Baumgartner p. 40, who take the view that divergence in the Greek is due to exegetical rather than textual considerations. In BHS nevertheless the Hebrew is emended). The view of Dahood (Biblica 50, 1969, p. 354) and Van der Weiden (p. 28) that the 'ב' of בְּמַעֲלֹתֵיהֶם could also do duty for אֲרָחֵיהֶם is controversial (cf. McKane, JSS XVI, 1971, p. 225), and in any case could have no bearing on the overall view of the text taken by the ancient versions.

V. 16

At v. 13 it was noted that the subject of לְהַזִּילָךְ is different in the Hebrew and Greek texts. The subject of the Greek text is the 'they' of $\text{וְהֵם/οἱ ἐγκαταλείποντες}$ in v. 13 (cf. Toy p. 46; Barucq p. 57). The result of this is that v. 16 is completely recast to give it a sense appropriate to the actions of evildoers. In 16a the text reads $\text{μακρὰν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας}$, 'to put you far from the straight way'.

Ch. 2:13,14,15,16

The translator has abandoned the Hebrew entirely (for the expression

μακραν ποιεσαι

compare 5:8 where it translates the

root פקד. It has no obvious connection with the root לנ.)

and has constructed his own text here, in all probability making a direct comparison with the phrase ערך מדרך להציל, 'to deliver you from an evil way' (v. 12). Not only is his version a direct antithesis to the

description of deliverance at v. 12, but such an action also coincides

strikingly with the description of the evildoers themselves (v. 13), 'who forsake straight paths' (ὁδους εὐθείας). This is not to suggest that

another Hebrew text existed or that the translator somehow misread the text in front of him. The emendation להציל (root צל, 'withdraw')

suggested by Kuhn (BWANT p. 86) is unlikely and unnecessary, and similarly

that of Wutz (BWAT p. 362) להקדך מדרך, 'to draw you off the

shining path'. The reading of the Septuagint at this point is a Greek

composition elaborated on the basis of the immediate context, according to the translator's interpretation of the passage as a whole.¹

In 16b the Greek reads, και ἄλλοτριαν της δικαιας γωμης, 'a stranger to righteous thought'. One can see certain allusions to the Hebrew text here, e.g. αλλοτριαν - נכר, γωμη - מר. However, it is impossible to correlate the two texts (similarly Snijders, OTS X, 1954, p. 98). In the Hebrew text, 16b refers to the זרע פשע of 16a, whereas the Greek translator has made 16b refer to the young man who is the object of the whole address. Again this change springs from the necessity to see in 16b a condition brought about by the agency of wicked men, and the text has been completely reshaped to achieve this end.

Having introduced such radical changes into v. 16, the translator is presented with a problem of continuity. Verses 17, 18 and 19 in the Hebrew are introduced by a feminine participle (העושה) and contain feminine verbs and feminine pronominal suffixes which all refer back to v. 16,

¹ See Introduction p. XXIV.

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that is, to the $\eta\tau\ \eta\psi\kappa$. The translator, having excised the $\eta\tau\ \eta\psi\kappa$ from his text in 16a has to find a source of reference for the feminine verbs etc. in the following verses. He does this by supplying an additional phrase which serves as an introduction to these verses and provides a grammatical point of reference for them, $\nu\acute{\iota}\varsigma$, $\mu\eta\ \sigma\epsilon\ \kappa\alpha\tau\alpha\lambda\alpha\beta\eta\ \kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$, 'my son, do not let evil counsel overtake you'. The terms $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ are at the very least antitheses to $\beta\omicron\upsilon\lambda\eta\ \kappa\alpha\lambda\eta$ in v. 11. It was suggested above that 16a was constructed as a direct antithesis to the expression $\gamma\epsilon\ \gamma\eta\tau\omicron\mu\ \gamma\lambda\gamma\iota\sigma\eta\lambda$. It appears that a similar process of antithetical comparison is at work in the construction of this expression. If one compares v. 11a, it reads, $\beta\omicron\upsilon\lambda\eta\ \kappa\alpha\lambda\eta\ \phi\upsilon\lambda\alpha\acute{\xi}\epsilon\iota\ \sigma\epsilon$, 'good counsel will guard you'. (The terms $\beta\omicron\upsilon\lambda\eta\ \kappa\alpha\lambda\eta$ were noted as being a moralising translation of $\pi\alpha\tau\epsilon\omicron$.) The expression $\mu\eta\ \sigma\epsilon\ \kappa\alpha\tau\alpha\lambda\alpha\beta\eta\ \kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ makes a striking antithesis to the Greek of v. 11 (Bostrom, LUA p. 19). (Probably to emphasise this point, a number of minuscules invert the word order so that the adjective follows the noun here as in v. 11). Jaeger (p. 23) noted $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ as opposite to $\kappa\alpha\lambda\eta\ \beta\omicron\upsilon\lambda\eta$ of v. 11, but thought that the translator had read $\eta\psi\chi$ instead of $\eta\psi\kappa$.

The action and attributes that are ascribed to $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ in vv. 17-19 suggest that the expression is not only an antithesis to $\beta\omicron\upsilon\lambda\eta\ \kappa\alpha\lambda\eta$ (v. 11) but also represents a personification. Umbreit (p. 17) expressed the view that $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ was personified temptation, a figurative expression based on the image of the adultress. Somewhat similarly, Toy (p. 46) described the addition as a piece of Rabbinical or Alexandrian allegorising, and Snijders (OTS X, 1954, p. 98) notes $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ as a metaphorical usage alluding to the strange woman. The figure is the opposite of personified Wisdom, whom we have already encountered at 1:20ff (Nowack p. 14). In this context $\kappa\alpha\chi\eta\ \beta\omicron\upsilon\lambda\eta$ doubtless also incorporates the figure of the $\eta\tau\ \eta\psi\kappa$, otherwise unmentioned, so that in this way a rather complex

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allegorising process takes place.¹

What emerges from these observations then is that the translator, having taken a different view of the grammar of vv. 13-16, found it necessary to reshape v. 16 and did so by making a comparison with opposite sentiments found in vv. 11 and 12.

The Syriac and Targum texts follow the basic pattern of the Hebrew grammar in this section. The Syriac uses the relative particle to connect v. 13 to v. 12 - ܕܗܝܬܝܢ, 'who forsake'. There is no difficulty in the transition to the plural form in the Syriac since, by way of anticipation, v. 12b has already been rendered in plural form - 'men who speak perversities'. Minor translation differences as opposed to MT are that the singular, 'path', is found in both 13a and 13b, and the infinitive ללכת is rendered by a participle.

The Targum has the same construction as the Syriac, using the relative particle at the beginning of the verse and rendering the infinitive ללכת by a participle. In the Targum, though, there is a similar problem of continuity to that in the Hebrew since the relative, followed by plural participles, refers back to a singular noun, גברא in 12b.

In 14b, 'perversities of evil' is found in the Syriac as ܠܥܡܠܐ ܕܡܝܬܐ, 'perversity of evils'. An identical reading δυστοκῆς κακῶν is found in 106 and Chrysostom. This is a further instance where the Peshitta text agrees with a minority Greek reading (See Introduction p. xxxix). Most Greek MSS read δυστοκῆς κακῆς.

The Targum is almost identical to the Peshitta in v. 14 as a whole and has the same reading, ܕܡܝܬܐ ܕܢܝܫܬܐ in 14b. Even if ܕܡܝܬܐ is pointed as a singular, as in Miqraoth Gedoloth, the singular ܕܡܝܬܐ agrees with the Syriac against the reading of MT.

Pinkuss (ZAW p. 124) has noted that, in 15b the Syriac construction

¹ See Introduction p. xvi.

Ch. 2:13,14,15,16

is the same as the Greek, ⲁⲙⲟⲩ ⲛⲣⲉⲙⲉⲧⲉ, 'their paths are crooked'. This is probably the case, although it is also possible to translate v. 15, 'their ways are crooked and they pervert their paths'. In this case ⲁⲙⲟⲩ would be taken as a Pael participle and part of the series of participles that begin with ⲛⲣⲉⲙⲉⲧⲉ (v. 13). If this were correct then the Syriac would have its own peculiar construction at this point. Apart from the restoration of the relative particle at the beginning of the verse, the Targum is identical to the Peshitta.

The infinitive ⲕⲗⲉⲛⲓⲕⲓⲗ in v. 16 renews the theme of deliverance and relates back to the subject matter of vv. 11 and 12. The Syriac translator is aware of the gap between the two passages and considers it necessary to restate that understanding or wisdom is the agent of deliverance. To this end he inserts ⲁⲙⲟⲩ as the subject of v. 16 and reduces the infinitive to an imperfect, thus, 'wisdom will deliver you from the foreign woman'. For the phrase, 'who makes her words smooth', the Syriac reads ⲛⲣⲉⲙⲉⲧⲉ ⲙⲟⲩⲧⲉ, 'who perverts her speech'. Baumgartner (p. 40) suggested that the Syriac translator had read ⲛⲣⲉⲙⲉⲧⲉ from the root ⲕⲗⲉ which, in the Hiphil, can mean 'to change'. Pinkuss (ZAW p. 124) rightly objected that if such a misreading had occurred one might have expected the translator to use ⲛⲣⲉⲙⲉⲧⲉ. It is more likely that the Syriac reading represents an interpretation of the present Hebrew text. We have already noted that the translator referred back to vv. 11 and 12 in 16a by introducing the term ⲁⲙⲟⲩ. His interpretation of 16b, therefore, may well have been guided by 12b, which describes the man who speaks perversities (ⲛⲣⲉⲙⲉⲧⲉ). Similarly, in 16b the foreign woman 'perverts her speech'. This would be in line with the Syriac translator's tendency to harmonise or draw parallels between similar passages (See Introduction p. xxxix).

The process of comparing v. 16 with vv. 11 and 12 to arrive at an

Ch. 2:13,14,15,16,17

appropriate interpretation is reminiscent of the approach of the Greek translator. However, the Greek and Syriac translators made independent comparison and arrived at very different results.

A last point to note is that the phrase **מֵאִשָּׁה זָרָה מִנְּכָרִיָּה** is found in the Syriac as **ܡܢ ܐܝܬܐ ܕܥܡܐ ܕܡܢܚܪܐ**, 'from the foreign woman'. One of the adjectives has been omitted for brevity (Toy p. 51). The same phrase at 7:5 is translated in exactly the same way. (See Introduction p. xxxix).

The Targumist takes an independent line in v. 16 and translates **לְהַצִּיל** exactly as at v. 12 by a passive construction **ܕܚܬܦܝܢ**, 'that you may be delivered'. The full sentence in the Targum reads, 'that you may be delivered from the foreign (**ܚܝܠܘܢܝܬܐ**) woman, from the stranger whose words are sweet (**ܚܠܝܝܢ**). Unlike the Syriac, the full description of the woman has been included. The term **ܚܝܠܘܢܝܬܐ** is from the root **ܚܠܠ** (Levy, Vol. I p. 261) which means, basically, 'to be profane'. Her speech is described as being 'sweet' (**ܚܠܝܝܢ**). This is an adequate representation of smooth or flattering speech but, in addition, it seems almost certain that the Targumist has contrived to produce a word play between **ܚܝܠܘܢܝܬܐ** and **ܚܠܝܝܢ**. There is no philological connection between the two terms, only a similarity of appearance and sound. This is rather an unusual occurrence in the Targum text of Chs. 1-9, and is not even repeated at 7:5, where the same Hebrew text can be found. Two other examples occur at 6:25 and 8:29 (See Introduction p. xl).

v. 17

The meaning of the word **אֱלוֹף** in 17a is not entirely certain but is generally taken to mean 'confidant' (BDB p. 48). It has recently been suggested that, in this context, the word could also mean 'teaching' (G. R. Driver, according to Gemser p. 111, likewise KB3 p. 52) or 'teacher' (McKane p. 286). This meaning is based on the root **אָלַף** which, in the

Ch. 2:17

Piel, means 'to teach'. The Greek translator has apparently understood the term in a similar way (Bostrom, LUA p. 19), rendering it as διδασκαλιαν, 'teaching'. This translation may be compared to Jeremiah 13:21, where אלפים is similarly reproduced by μαθηματα, 'teachings'.

The omission of the suffix in אלהיה has suggested to Bickell (WZKM p. 89) and Toy (p. 51) that the Greek translator had a text which read ברית אלהים. Neither observes that the suffix in נעוריה in 17a is similarly omitted in the Greek version, which, for the whole verse, reads 'who forsakes (the) teaching of youth and forgets divine covenant'. It is likely that the omission of the pronominal suffixes in this verse is connected with the change of subject which the translator introduced in v. 16. In the Greek text it is no longer the foreign woman who is the subject of the relative clause, but the personified figure of Evil Counsel (κακη βουλη). It would be inappropriate to suggest that such a figure had ever been subject to divine covenant or had been the object of wholesome teaching in youth. The omission of the suffixes produces the more general statement that Evil Counsel has nothing to do with divine covenant or the teaching given to youth. Snijders (OTS X, 1954, p. 98) is even more specific in relating διδασκαλια νεοτητος to the teaching given to the youth who features in this passage, although this is perhaps less clear.

The Peshitta translates אלוך by מְנַחֵם which means 'nourisher' or 'teacher'. The Targum text of Lagarde has the same reading, but the form מְנַחֵם is found in 1106 and Miqraoth Gedoloth. The meaning of מְנַחֵם is uncertain. Umbreit (p. 18) viewed it as a feminine form of מְנַחֵם and translated it as 'nurse' or 'foster mother'. That it is a possible feminine form of מְנַחֵם is also suggested by Levy (Vol. II, p. 65), although he prefers to read מְנַחֵם following the Peshitta. Jastrow (p. 835) suggests מְנַחֵם could mean 'teaching' or 'instruction'. This

Ch. 2:17,18

possibility has led Kaminka (HUCA p. 179) to suggest that this is evidence for the interaction of the Targum on the Septuagint. The presence of variant readings and the uncertainty concerning the meaning of מרביחא do not support this view but suggest rather that the readings of the Targum texts are best understood by reference to the Peshitta rather than the Greek.

The feminine suffix in 17b has not been reproduced in the Targum, although the suffix in 17a has. It is possible that the reading דאלהא is based on an orthographical error, so that one ought to read דאלהה as in the Peshitta.

v. 18

In the RSV this verse reads, 'for her house sinks down to death and her paths to the shades'. The Greek translator has taken שח as a feminine form. In his text therefore, Evil Counsel remains the subject of the verb with נִיחָה and מַעֲלֵלָתֶיהָ being regarded as objects. His translation reads, 'she has put (ἔθετο) her house beside death, and set her paths beside Hades with the giants'. The phrase ἔθετο τὸν οἶκον αὐτῆς could be translated more idiomatically as, 'she has built her house (cf. θετο δαμα, L.S. 1791, VII.C.3), recalling that Evil Counsel is a personified antithesis of Wisdom, this reminds one of 9:1, 'Wisdom has built a house for herself'. The use of τίθημι has suggested to various commentators that the translator read שח (from שית, 'to set opposite') instead of שח (Vogel p. 11; Umbreit p. 19; Lagarde p. 12; Nowack p. 15; Baumgartner p. 41; Wildeboer p. 7; Frankenberg p. 28; Steuernagel p. 281; Kaminka, HUCA p. 178; Ehrlich p. 18). Another possibility is שח (Vogel, Lagarde, Nowack, Wildeboer) from שים, 'to set'. Both שח and שח were first suggested by Vogel. Clearly this has to be borne in mind as a possibility. However it may not be a simple misreading. The exegesis is exercising a significant effect on how the verb should be

Ch. 2:18

understood (see above). It should be noted that *ἐθετο* is, in addition, doing service for 18b where it takes *τοὺς ἀξίους αὐτοῦ* as its object. It may therefore have been carefully chosen to have this dual function.

In 18b the Hebrew phrase *לְאֵלֵי שָׁמַיִם*, 'to the shades' is found in the Greek as *καὶ παρὰ τῷ Ἰδῷ μετὰ τῶν γίγαντων*, 'beside Hades with the giants'. Schleusner (p. 267) has observed that the Septuagint never translates *לְאֵלֵי שָׁמַיִם* by *Ἰδῷ*. The description 'beside Hades' is merely emphasising that the location is the underworld. Baumgartner (p. 41) is of the opinion that it is a marginal note which has come into the text. JBL Fritsch/(p. 180) takes the view that this is a doublet in which 'beside Hades' is 'old Greek' and 'with the giants' is Hexaplaric, stemming from Theodotion.¹ However 'beside Hades' (as noted above) is not necessarily a translation of *לְאֵלֵי שָׁמַיִם*. Further that *γίγαντων* has been supplied from Theodotion can hardly be maintained since, firstly, the same term is found as a translation of *לְאֵלֵי שָׁמַיִם* at 9:18 and, secondly, Theodotion does not read *γίγαντων* but *γίγαντες*.

The view of Thackeray (JTS XIII, 1912, p. 52) that *μετὰ τῶν γίγαντων* should be deleted for metrical reasons can only be regarded with reservation. Thackeray's thesis of metrical patterns in Proverbs is complex and supported by many arbitrary transpositions, omissions, emendations, etc. That such a method can be harnessed to practical text critical considerations must remain doubtful. (For general criticism of this method cf. also Gerleman, LUA p. 15).

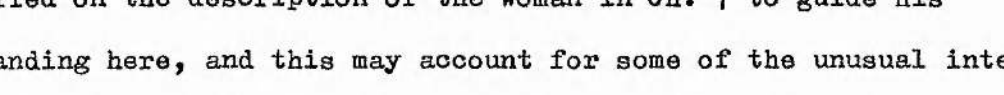
In Greek mythology the Giants were fierce warriors of great size and, as their name suggests, were sons of Earth (*γῆ*). They were destroyed when they mounted an unsuccessful rebellion against the gods, and their bodies were thought to be buried at places of volcanic activity in Greece and Italy (The Oxford Classical Dictionary, p. 466). In this way they are an archetypal image of the slain or dead mortal who inhabits the underworld.



¹ See Introduction p. III ff.

Ch. 2:18

In this context and also at 9:18 it is possible to translate $\gamma\mu\epsilon\upsilon\epsilon\iota\varsigma$ simply as 'the dead' or 'the shades' (L.S. 347.I.3). This corresponds to the general meaning of 𐎎𐎖𐎗𐎕 who were apparently soil deities in Ugaritic mythology (G. R. Driver, 'Canaanite Myths and Legends',

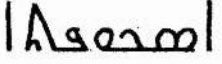
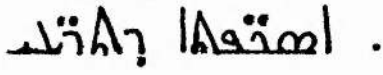
Old Testament Studies No. 3, p. 9 ff., Edinburgh, 1956), but represent the community of the dead in the Old Testament. The term עֲרֵמָה was also applied to some of the early inhabitants of Canaan who were traditionally regarded as being of gigantic proportions (e.g. Deuteronomy 3:11 ff). Sometimes this tribal designation is found in the Septuagint as a transliteration, *ῥαφαῖν*, but it is also translated by *γίγαντες* which is synonymous with *γίγαντες* and illustrates a further point of contact between the terms.

The Syriac translator has experienced great difficulty in understanding this verse and several mistranslations have occurred. The verse reads,  , 'she has forgotten the doorposts of her house and the goings of her paths'. The picture which is being drawn here is of the woman who is hardly ever at home and whose wanderings are so frequent and diverse that it is impossible to bring them all to mind. This is reminiscent of the description of the dissolute woman at 7:10-12 who is similarly depicted as never resting in her house but always out lurking in the streets. Finding difficulty with the meaning of the text, the translator may well have relied on the description of the woman in Ch. 7 to guide his understanding here, and this may account for some of the unusual interpretations which he offers. (For similar use of parallel passages, see Introduction p. xxxix).

The phrase כִּי שָׁחָ is translated  or  (Lee and Walton). This translation is exactly the same as that given for שָׁחָ (v. 17) which immediately precedes כִּי שָׁחָ. Vogel (p. 11) and

Ch. 2:18

Hitzig (Introduction p. xxix) suggested that שכחה had been read a second time instead of שחה producing the reading כי שכחה at the beginning of v. 18. An accidental misreading of this nature is certainly possible bearing in mind the similarity of the words. However, it is just as likely that the translator attributed this meaning to what was a difficult verb form, being guided by the previous verbs 'forsake' and 'forget' in v. 17 and also by what he considered to be the overall sense of the verse.

The following words אל מות have been read together as the plural of אלם, 'porch' (Vogel p. 11; Pinkuss, ZAW p. 124; BHS). This word is translated several times (e.g. Ezekiel 40:9,22,26) by  which means a 'doorpost' or a 'lintel' (Thes./307). It is curious that the translator should have fastened on the image of the house entrance. It could be that it suggested itself because of the similar description of Wisdom's home at Proverbs 8:34, where מזנות פתחי, 'Doorposts of my entrances' is translated in the Syriac as . In Ch. 9 the house of Wisdom and that of the foolish woman are in fact contrasted with each other (9:1 and 9:14).

Verse 18b has also been drastically modified in the Syriac version. The letters have probably been divided differently from those of MT with the last two words being read as רפאי ממעולתי, This would account for the construct relationship which the translator apparently saw here, as indicated by his translation, 'goings of her ways'. Apart from this it is virtually impossible to say how he could have arrived at such a translation. There is no word רפא in Biblical Hebrew which means 'movement'. The Syriac verb רפ, 'to move gently', which is the same root as the Hebrew verb רפף, in the Palpel means 'to move to and fro'. This verb produces the noun רפ which means 'movement to and fro' usually describing small fluttering movements. It is possible that this

Ch. 2:18

could have given a philological justification for the interpretation the translator offered. In dealing with the full text of 18b, however, the translator has had to suppress the preposition in order to produce a direct object relating back to the verb **לָקַח**. The alternative to this suggestion is to conclude that **וְאֵל רַפָּאִים** has been entirely suppressed and that **מַעֲוֹלֶיהָ** has been expanded into the expression 'goings of her ways' (Pinkuss, ZAW p. 124).

This unusual treatment is not likely to have been caused by a failure to recognise the word **רַפָּאִים**. Outside of Proverbs this word, in the sense of 'the departed' is always translated by **יְבָרָא**, 'heroes' or 'mighty warriors', and corresponds to the Greek **ἡρώωντες** or **ἡρώωνες** (Syr. Thes./646). This is consistent with the translation at Proverbs 9:18 (**יְבָרָא**) and at Proverbs 21:16 (**בְּנֵי אֲדָמָה**, 'sons of earth'). As noted earlier, the translator seems to have striven to produce a description of the woman and her house which was in accord with that found in Ch. 7. This may well be an extreme example of his interest in seeing correspondences in passages of related themes (see Introduction p. xxxix).

The writer of the Targum has had equal difficulty in dealing with this verse. He has made his own attempt at translating 18a which he presents as **דְּבַעְמָקָא דְּמוֹתָא בֵּיתָהּ**, 'for her house is in the vale of death'. It would seem that he has taken **שַׁחָה** not as a verb, but read it as a noun **שַׁחָה**, 'pit'. This would have produced a text which read, 'for her house is a pit beside death' and this has been presented in the form which we now have in the Targum. (cf. Vogel p. 11, who suggested the Targumist read **לְמוֹת שַׁחָה**.) The image of the pit would have suggested itself readily in relation to the strange woman. At Ch. 23:27 the harlot is said to be 'a deep pit' (MT, **שׁוֹחָה עֲמָקָה**) and similarly at 22:14, the mouth of strange women is said to be a deep pit. At 9:18 her guests are said to be in the depths of Sheol (Targum, **בְּעֲמָקֵי דְּשֵׁי'וֹל**). This last passage has probably

Ch. 2:18,19

had a significant influence in determining the form of presentation at 2:18.

In 18b the Targum text of Lagarde reads, **והלכתא דשביליהא**, so that the whole verse is rendered, 'For her house is in the valley of death and the goings of her ways'. This is the same reading as the Peshitta and is doubtless the more original form of the Targum text. Surprisingly, no attempt is made to deal with the problem of **ואל רפאים**, although in a sense, this is more pressing in the Targum which, unlike the Syriac, has retained the imagery of death and the underworld in 18a. This is rectified in the text of Miqraoth Gedoloth which reads, **ולבוריא הלכתא דשביליהא** 'and with the mighty the goings of her ways'. While **ולבוריא** translates **ואל רפאים** (cf. 9:18) it is clearly an addition to the reading 'goings of her ways' and aimed at conforming the Targum text more exactly to the reading of MT.

v. 19

The Hebrew of 19b, which reads, 'nor do they regain the paths of life', is found as a doublet in the Greek, **οὐδε μὴ ἐναισταν ζῶης** 'lest they should attain to straight paths, for they are not possessed of years of life'. The first line of the doublet is presented in the form of a final clause and apparently supplies a motivation for the non-return of those who have relations with the strange woman. The combination of negatives, **οὐδε μὴ** an emphatic form of negation, is a contraction of **οὐδε** and **οὐ μὴ**. This contraction is sometimes written in Koine Greek as **οὐδ' οὐ μὴ**. (Blas-Debrunner, 'A Greek Grammar of the New Testament', translated from the 10th edition by R. W. Funk, Cambridge, 1961, p. 223, §§ 431.(3)), and can be found in several minuscules in this form.

The second line of the doublet, 'for they are not possessed of (or, overtaken by) years of life', interprets 19b as referring to an early death. Lagarde (p. 12) noted that the passive construction implied that the verb

Ch. 2:19

in this instance was read as a Hophal form יִשִּׁי. This may be readily understood as a problem of vocalisation, but a greater difficulty arises with the following words. It is noticeable that the phrase אֲרָחוֹת חַיִּים is treated differently in the two parts of the doublet. The term אֲרָחוֹת appears in the first line in the phrase τριβους εὐθειας, the term חַיִּים appears in the second line in the expression ἐνταυτων ζωης. These expressions can be found in several other places in Proverbs, e.g. 'straight path', 2:13, 3:6, 9:15; 'path of life', 5:6, 6:23, 15:24; 'years of life', 3:2, 4:10, 9:11. In particular one may compare the doublet at 4:10 which has a somewhat similar contrast between 'years of life' and 'paths of life', indicating how readily such expressions were suggestive of each other. In this way the first line fixes on the imagery of the path and the second on the theme of life. These observations weaken the suggestion of Fritsch (JBL p. 172) that εὐθειας is an inner Greek corruption. This has some bearing on his view that the more literal line of the doublet is Hexaplaric in origin. If both parts of the doublet deviate to some extent from MT it puts considerable strain on the view that the 'literal' line is a Hexaplaric correction (see Introduction p. iiiff.).

In the Syriac text interest focuses on 19b which reads

ܡܠܟܘܬܐ ܕܚܝܐ, 'and they do not remember the path of life'. ܬܕ

Pinkuss (ZAW p. 124) rejected as improbable the suggestion of Baumgartner (p. 42) that the Syriac translator read יִזְכְּרוּ instead of יִשִּׁי. He followed instead the proposal of Lagarde (p. vii) that ܡܠܟܘܬܐ should be emended to ܡܪܬܐ from the root ܪܕ, 'attain to'. This would imply that the Syriac was a direct translation of the Hebrew. Accepting the text as it stands, however, the Syriac in 19b describes an act of mental recollection rather than an act of physical attainment. Vogel (p. 12) made the suggestion that this reading may have been influenced by the verb 'forget' of v. 18. A difficulty for Vogel's suggestion, though, is that

Ch. 2:19,20

the verbs in vv. 18 and 19 refer to the actions of different people. It is not obvious that the verb of v. 19 would be suggested by the verb of v. 18. Another possibility, however, is that the translator has utilised the Greek reading *καταλαβωσιν* to interpret the meaning of *יִישׁוּעַ*. The verb *καταλαμβάνω* can mean not only to reach in a physical sense, but is frequently used of mental grasp. Since the root *ישי* is found only here in Proverbs (although it occurs frequently elsewhere), it is quite possible that the Syriac translator was uncertain about its exact meaning in this context and, as in many other instances, made use of the Greek to guide his translation.

The Targum introduces an interpretative element into 19a which reads, 'all who go in do not return with soundness' (*בְּשָׁלֵם*). The term *בְּשָׁלֵם* is a simple addition to the basic Hebrew text of 19a. Perhaps a contrast is being drawn with the young man of 3:2 who, by attending to the instruction of his teacher, is promised length of days, years of life, and soundness (Targum, *בְּשָׁלֵם*). This kind of explanatory addition is found only rarely in the Targum of Proverbs, and is of a concise nature (see Introduction p. x1).

The non-representation of the feminine suffix in *בְּשָׁלֵם* in the texts of Lagarde and Miqraoth Gedoloth seems to be no more than a minor error. It is represented in 1106 by *בְּשָׁלֵם*, as also in the Peshitta.

v. 20

The Hebrew in this verse resumes the instruction which is addressed to the *יִישׁוּעַ* of v. 1. The Greek translator, however, continues his observation on the fate of those who are influenced by Evil Counsel (Toy p. 40; Barucq p. 57). He introduces a conditional sentence and continues the third person subject of v. 19, 'for if they had travelled good paths, they would have found the smooth paths of righteousness'. Apart from the obvious changes which the translator has effected with regard to the

Ch. 2:20

construction, it should also be noted that in 20b he supplies the adjective 'smooth' (λειας) as a description of the paths, and attributes the meaning 'find' (εὑροσιν) to ܡܨܢ - a sense which it cannot have. None of these changes are dependent on textual variation. It would be wrong, for example, to suggest with Baumgartner (p. 42) that the translator had read ܡܨܢ instead of ܡܨܢ. The changes which are introduced are dependent on the translator's interpretation of the whole verse and the way in which he has related it to the foregoing material. It is difficult to suggest why he followed such an unusual exegesis, but, as a starting point, it seems likely that he regarded v. 20 as an interjection addressed in a collective sense to all those who followed Evil Counsel. If such a view is taken of v. 20, however, there is an immediate logical problem in relating it to 19a which says that all who enter the house of folly do not return. Clearly it would be futile to address an exhortation to keep to the good path to those who are already said to be lost. The circumvention of this difficulty would have been sufficient motivation for the translator to present v. 20 as a condition relating to past conduct rather than an exhortation directed to present conduct.

The syntactical and exegetical restructuring which can be observed in this verse is not an isolated phenomenon. In Ch. 2, similar major changes of syntax and exegesis can be observed at vv. 13ff and 16ff. It would appear that the translator experienced difficulty in following the overall pattern of the second half of Ch. 2, from v. 13 onwards, and at various key points (v. 13, v. 16, v. 20) made his own decision about how the various paragraphs and verses related to their context. On the basis of these fundamental decisions he was prepared to introduce considerable changes of form and meaning into individual words, and whole phrases where necessary, to make his interpretation clear.¹

The Syriac and Targum basically follow the Hebrew text although both

¹ See Introduction p. XXIV.

Ch. 2:20,21

versions indicate that some difficulty was encountered with the grammatical connection of v. 20 with the preceding verses. The Hebrew of this verse takes the form of a final clause introduced by **וְעַל**. The principal clause to which the conjunction refers is as far back as v. 11, and this tends to make v. 20 seem somewhat isolated. The Syriac translator overcomes this difficulty by making v. 20 a result clause introduced by **ܐܬܐ**, 'wherefore', accompanied by the imperative **ܐܬܐ**. This gives immediate connection to the preceding verse. The Targum seems to have incorporated both the Syriac and Hebrew constructions. Like the Peshitta it has its verb, **ܐܬܐ**, in the imperative form but, like the Hebrew **וְעַל**, it has a conjunction **ܐܬܐ** which would normally introduce a final clause. This conjunction is either followed by 'ו' with the imperfect, or 'ל' with the infinitive (Dalman Grammar, Vol. II, p. 237). It would seem, therefore, to be ungrammatical to have **ܐܬܐ** followed by the imperative. It may be that the Targum originally had a reading similar to the Peshitta. In the course of time the introductory particle was changed to agree with MT, but with no attempt being made to alter the grammar. In this way the Targum came to have its present hybrid construction.

v. 21

In this verse many texts have a doublet. The verse reads:-

χρηστοὶ ἔσονται οἰκητορες γῆς,
 ἀκαχοὶ δὲ ὑπολειφθήσονται ἐν αὐτῇ
 ὅτι εὐθεὶς κατασκηνοῦσι γῆν,
 καὶ ὁσίοι ὑπολειφθήσονται ἐν αὐτῇ.

(^{C.A.} x, A, 23, 68, 103, 109, 149, 161, 248, 252, 253, 254, 260, 295, 297)

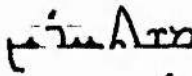
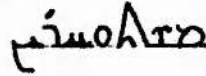

'The good will be the inhabitants of the land
 and the innocent will be left in it;
 for the upright will inhabit the land,
 and the saints will be left in it'.


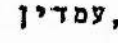
It can be seen that lines 2 and 4 are almost identical, apart from the

Ch. 2:21,22

rendering of תמימים by ἀγαθοὶ and δόσιοι. There is more divergence between lines 1 and 3. It is clear that line 3 is a more literal translation of the Hebrew in that it represents כִּי, has a more exact translation of ישרים, and translates the verb directly as opposed to the verbal phrase ἔσονται οὐκαιοὶ of line 1.

The B text omits lines 1 and 2 which are also marked with diacritical signs in the Hexaplaric text. That lines 3 and 4 are Hexaplaric in origin, however, (Fritsch, JBL p. 172) cannot be viewed with certainty.¹ (The deviation from MT in the first half of the doublet is only minor.) The * text amalgamates the two readings by omitting line 4, but reading καὶ δόσιοι instead of ἀγαθοὶ δε in line 2. In modern editions, Swete, with Holmes and Parsons, has lines 1 and 2 in the critical apparatus, whereas Rahlfs has all four lines in the text.

The Peshitta follows the Hebrew closely. Kuhn (BWANT p. 105) felt there was a difficulty in the form  as a translation of יוֹתֵר. He suggested that the text ought to read . The Thesaurus, however (p. 126), indicates that both of these forms are used to express the Eshtaphal of the root , 'remain' so that there is no difficulty with the text as it stands.

The Targum, which is almost identical with the Peshitta, has a minor variant reading in 21a. Lagarde's text reads , 'dwell', as does the Peshitta, while 1106 and Miqraoth Gedoloth read , 'remain'. This divergence has obviously arisen because of the similarity of the letters ܕ and ܬ. The Peshitta reading would indicate that Lagarde's text is correct.

v. 22

In 22a the Greek has an additional word. The text reads, δόσιοι ἀσεβων ἐκ γῆς δλουονται, 'the ways of the ungodly will perish from the land'. Heidenheim (DVETFK Vol. II, p. 409) took the view that the present

¹ See Introduction p. iii ff.

Ch. 2:22

reading of the Greek is incorrect and that one should read $\delta\tau\iota$ instead of $\delta\delta\omicron\iota$. While this has the effect of removing the extra term, it seems unlikely that such a confusion could have happened. The following word, $\delta\sigma\epsilon\beta\omega\nu$, would also have to be emended to read nominative plural. The fact that two emendations have to be made to support this proposal reduces its probability substantially.

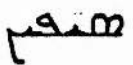
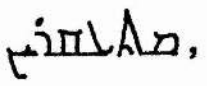
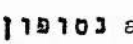
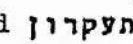
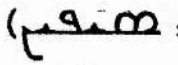
Jaeger (p. 25) felt that $\delta\delta\omicron\iota$ might be a corruption of $\omicron\iota \delta\epsilon$. He also put forward the suggestion that the additional word might be an interpretative element introduced by the translator. He considered that there might be an allusion to Psalm 1:6b which reads, $\kappa\alpha\iota \delta\delta\omicron\varsigma \delta\sigma\epsilon\beta\omega\nu \delta\chi\omicron\lambda\epsilon\iota\tau\alpha\iota$. The fact that similar allusions to other Biblical texts can be found in Chs. 1-9 makes this quite possible.¹ It may be added that the context also gives support to viewing the word as an addition to the text. The figure of the path features prominently in the second half of Ch. 2. It is found in vv. 12 and 13, v. 15, and, in the Greek text, in v. 16 also. It features in vv. 18, 19 and 20. In this last verse the figure of the path is applied by the Greek translator (but not in the Hebrew) to the fate of the ungodly. The reference to the paths of the ungodly in v. 22 is consistent with this background and particularly the Greek translator's treatment of v. 20.

The reading $\delta\epsilon\lambda\omega\theta\eta\rho\omicron\nu\tau\alpha\iota$ and similar readings in the other versions may imply that a passive form (Graetz, MGWJ p. 148; Oort, TT p. 385; BHS) was read instead of $\gamma\eta\theta$ in 22b. However it should be noted that the third person plural active in Hebrew can be used idiomatically to express the passive and numerous examples of this usage are known (Gesenius-Kautsch §144g). The same construction and similar treatment in the versions can be found at 9:11. The view of Dahood ('Proverbs' p. 8 and Biblica 49, 1968, p. 365) that this may be an example of a 'qal passive' can have little effect on our view of the versions. It would be


¹ See Introduction p. xviii.



Ch. 2:22, Ch. 3:1,2

unrealistic to expect the translators to recognise such a usage, even if this is an example of it.

The Syriac and Targum have similar texts, with the Targum having a closer correspondence with MT in some matters of detail. Where the Syriac uses participles for the verb forms  and , the Targum has imperfects  and  as in MT. In the Syriac the verb in 22a is translated by an intransitive (, 'cease', 'perish') and the verb in 22b is translated by a passive, as in the Greek.

3:1


The translation of  by νομιμῶν, 'customs' (or νομῶν, 'laws', 68, 161, 248, 253, 297) indicates the translator's ability and willingness to distinguish between the instruction of the Wisdom teacher and Torah in its technical sense of Jewish Law (see note at 1:8).

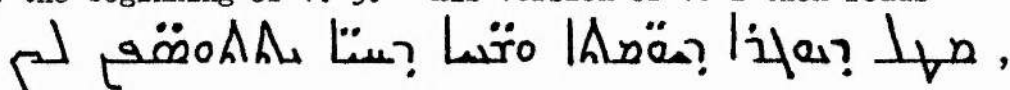
The suggestion of Heidenheim (DVETFK, Vol. II p. 409) and Baumgartner (p. 43) that the Greek reading represents a Pharisaic correction to distinguish between the oral and written law, seems improbable. There is consistency in the treatment of the term 'law' in the Greek translation which weighs against the view that individual readings were altered for doctrinal purposes. One might also add that the rendering of 'commandments' () as 'words' () in v. 1b serves no obvious doctrinal purpose and indicates no more than a certain latitude on the part of the translator.

The Peshitta and Targum follow MT.

v. 2

The Greek offers a literal translation of this verse.

The Syriac translator rearranges the text in v. 2 by moving the term  to the beginning of v. 3. His version of v. 2 then reads



Ch. 3:2,3,4

'for length of days and years of life will be added to you'. This change is apparently effected for the sake of symmetry. 'Length of days' and 'years of life' make a balanced pair, whereas the single term **וְשָׁנֶיךָ** is added to the similar terms **יָמֶיךָ** and **חַיֶּיךָ** at the beginning of v. 3.

This is an interesting example of the Syriac translator's willingness to rearrange the material to produce a smoothly flowing text (see Introduction p. xxxix). In this connection it may be noted that 10'01' in 2b is translated by a passive, *ܩܡܝܢܐ*. This may have been a simple misreading (Pinkuss, ZAW p. 125 and Oort, TT p. 385) but, noting the other changes in this verse, it may well be that the translator was employing what he felt was a neater construction than that of MT.

In contrast to this, the Targum follows the word order of MT and also has an active verb form, וְיִשְׁמַח in 2b.

vv. 3,4

The phrase נדקל דון is translated in the Greek as ἐλεημοσύναι καὶ πιστεῖς. Baumgartner (p.44) observed that the usage of late Hebrew had influenced the translation of these terms. ἐλεημοσύναι as 'alms' (L.S. 531) corresponds to the meaning of דון in Aramaic and late Hebrew as 'charity' or, in the plural, 'acts of kindness' (Jastrow p. 486). It is more difficult to attribute a meaning to πιστεῖς. As a plural form it is unlikely to have the sense of 'faith' or 'trust'. It probably takes here its secondary meaning of 'that which gives confidence', i.e. 'assurances', 'pledges of good faith' or 'guarantees' (L.S. 1408, II.1.). In conjunction with the practice of alms, πιστεῖς probably refers here to the covering or cancelling of debts on behalf of those who are unable to make repayment. In a commercial sense πιστεῖς can actually mean 'credit'. Such a sense can only be loosely related to the Hebrew נדק. Baumgartner noted

Ch. 3:3,4

that πιστις was closer in sense to נֶאֱמָר which can mean not only 'firmness' and 'faith' but also 'surety'. The Septuagint may, however, indicate that, at its period, the phrase נֶאֱמָר וְתָן was commonly interpreted as relating to acts of charity, involving both the giving of gifts and the cancelling of debts. Jastrow (p. 79) indicates that נֶאֱמָר וְתָן can mean 'true charity'. Thus, in Mishnaic Hebrew וְתָן and נֶאֱמָר in combination are associated with charitable acts. This gives some justification to the Greek translation. The practice of almsgiving is described at Tobit 4:7-11, e.g. ὥς σοι ὑπαρχοι κατα το πληθος, ποιησον ἐξ αὐτων ἐλεημοσυνην, 'as you have, according to abundance, do alms from it' (v. 8). One may also compare the additional Greek line in Proverbs 15:27, ἐλεημοσυναις και πιστεσιν ἀποκαθαίρονται ἁμαρτιαι, which corresponds to the Hebrew of 16:6.

The line כְּתֹב לִי בְּלִי לֵב בְּחֶמֶד, 'write them on the tablet of your heart', is represented variously in the Greek MSS. The B and x texts lack the phrase entirely. The majority of texts which have the line, place it in the same position as MT (23, 68, 106, 109, 147, 161, 254, 248, 252, 260, 295, 297), whereas others place it after the words ἵπ κςν / και εὐρησεις χαριν at the beginning of v. 4 (A, 103, 253). The Hebrew phrase, which is identical with that of 7:3b, may be a later addition to the text here (Lagarde p. 13; Frankenberg p. 30; Bickell, WZKM p. 90; Toy p. 58; Gemser p. 26; Scott p. 44; McKane p. 36 and p. 291; BHS). The different positions of the Greek line do not necessarily indicate that it was a marginal note, as Lagarde proposes, but are probably bound up with the problem of the syntactical structure of the Greek, which differs from the Hebrew (see below).


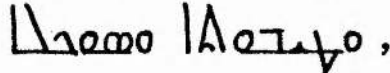
Apart from the difficulty of the last line in v. 3 of MT, the Greek has a different grammatical connection between vv. 3 and 4 from that of the Hebrew. The words ἵπ κςν of 4a are incorporated by the Greek translator into v. 3 and translated, και εὐρησεις χαριν, i.e. the verb is

Ch. 3:3,4

translated as if it were a second person imperfect. The following phrase

וּשְׁכַל סוּב, found in the Greek as καὶ κρονουσ καλα, now becomes the beginning of v. 4. The word שְׁכַל has been read not as a noun, as in MT, but as a verb in the imperative. סוּב is taken as its object and given a plural form. It is unusual that such a form should have been read since the verb שְׁכַל is found only once in the Old Testament in the Qal form. Otherwise it is always in the Hiphil. The result of these changes can be seen most clearly in the B and X texts which read, for 3b and 4, 'bind them upon your neck and you will find grace. Also perceive good things before God and men'. If this was the basic structure of the Greek text it can be seen that the placing of the additional line would have presented a difficulty since the verse division of the Hebrew and Greek texts is different.¹ This has resulted in the variations now seen in the Greek MSS.

The Syriac and Targum texts follow MT in v. 3, except that the Syriac transposes **וְהָיָה** of v. 2 to the beginning of v. 3, as noted above. As at 7:3, the Syriac also translates **וְהָיָה** by a plural.

In v. 4 both versions deal with טוֹב in the same way, by translating it as a noun and prefixing it by the conjunction 'and'. The Syriac translator, in a manner similar to his treatment of וְשָׁלוֹם in v. 3, inverts the order of טוֹב and שָׁלוֹם and reads , , 'that you may find mercy and grace and understanding'. This rearrangement brings the terms 'mercy' and 'grace' together and the translator probably took the view that these expressions formed a complimentary pair. Vogel (p. 13), by comparison, suggested that the inversion was due to a marginal correction after a word had been accidentally omitted.

The Targum treats טוב in the same way as the Peshitta, but retains the word order of MT, ותשכח חסדא ושכלא וטיבותא, 'and you will find grace and understanding and goodness'. Baumgartner (p. 44) expressed the

¹ See Introduction p. xxiv.

Ch. 3:3,4,5

view that these readings were evidence for the dependence of the Peshitta on the Targum, although he presents no compelling argument as to why that should be the case. Toy (p. 63) rightly observed that the relation of the two texts here is similar to that found elsewhere. While the readings are clearly related, it is apparent that the Targum is harmonising its reading as closely as possible to that of MT. There seems little reason, therefore, to depart from the view that the Targumist utilised the readings of the Peshitta, but frequently attempted to make them agree more closely with the Hebrew text.

v. 5

In this verse only the translation of **אל תשען**, 'do not lean on' shows any departure from a literal rendering. This is given in the Greek as **μη ἐκαίρου**. The verb **ἐκαίρω**, 'lift', 'raise', in the passive, could have the sense 'to be exalted at' and, followed by the preposition **ἐκ**, could also have the meaning 'to be elated at' (L.S. 604.II.2). Thus 5b in the Greek reads, 'do not be exalted at (or elated at) your own wisdom'. This is an interpretation of the Hebrew and implicitly introduces the notion of boasting or arrogance, which is not present in the original text. Kuhn (BWANT p. 86) has suggested that the Greek text should be emended to read **ἐκπεριδου**, which is a literal translation of the Hebrew and the reading of Theodotion. The probability of any confusion between these verb forms, however, seems small, and no Septuagint MSS have this reading. In the Septuagint as a whole the verb **ἐκπεριδω** is never found as a translation of **שען**.

The Peshitta and Targum texts emphasise the suffix of **בִּינְתָךְ** in 5b by using the terms **אנא** and **לנך**, which here mean 'yourself'. This idiomatic usage of the emphatic pronoun is more commonly found with **נפש** than **לב**. This may account for the suppression of **לנך** in 1106 which reads **בִּינוֹתָךְ**, i.e. having the simple suffix of MT.

Ch. 3:6,7v. 6

Instead of יָדַת, 'acknowledge him', the Greek reads γνωρίζε αὐτήν, '(in all your ways) acknowledge her'. Baumgartner (p. 45) regarded this as a mistake and presumably preferred to read αὐτόν. Against this is the unanimity of the Greek tradition in that all MSS read αὐτήν. The difficulty with this reading is that there is no immediately obvious antecedent to which αὐτήν can refer. However, almost certainly, the implied antecedent is Σοφία, 'Wisdom', in its absolute or divine manifestation (Barucq p. 58; Skehan p. 184). The probability of this interpretation of the Greek is strengthened if it is taken in conjunction with the preceding line in v. 5, ἔπι δε σὺ σοφίᾳ μὴ ἔλαιρον, 'do not be elated at your own wisdom'. The translator is almost certainly making a contrast between human wisdom (v. 5) and cosmic wisdom (v. 6). One can only speculate as to why he should have fastened on the figure of Wisdom at this point, rather than on the Deity, as in the Hebrew. It is possible, however, that, at a point in the text where human wisdom is clearly being denigrated, the translator desired to make clear that Wisdom itself is not subject to such strictures. To some extent, then, the translator circumvents the tension inherent in the Hebrew text between mental ability on the one hand, and the attitude of piety on the other (see McKane p. 17ff).

In 6b, in the Greek, either Wisdom or God could be the subject of ὁρθοτομή whose root sense is, 'to cut straight'. Probably Wisdom remains the subject, so that the line should read, 'that she may make your paths straight'. The extra line, ὅ δε ποὺς σου μὴ προσκοιτῇ, 'so that your foot may not stumble', found in some texts, with minor variations, (ⲡ^{o,a}, 103, 252, 253, 254, 260, 295) is from v. 23 of this chapter.

The Peshitta and the Targum follow MT in this verse.

v. 7

The Greek follows the Hebrew with little change, in this verse. The

Ch. 3:7,8

translation of לְכָל בָּשָׂר by $\kappa\alpha\tau\alpha$ with the reflexive pronoun, is one of the common ways in which this Hebrew idiom is rendered (cf. note at 1:17). In 3:7b the addition of the adjective 'every' in the phrase $\delta\pi\omicron\varsigma \kappa\alpha\tau\omicron\varsigma \kappa\alpha\tau\omicron\upsilon$ is a common characteristic of the translator in Chs. 1-9.

The Syriac and Targum texts are almost identical with each other, only לְכָל בָּשָׂר being expressed differently in the two texts, as well as the characteristic representation of the divine name לִין and אלהא . The Syriac translator also adds the conjunction ܐܠܐ , 'but', at the beginning of 7b. This is lacking in the Targum which characteristically, in various matters of detail, agrees more closely with MT than with the Peshitta.

v. 8

The Greek translator offers a one-to-one translation of the Hebrew terms in this verse, but difficulty remains about his understanding of לְכָל בָּשָׂר in 8a and וּשְׁקוֹי in 8b. His rendering, τῷ σαρκὶ σου , 'to your flesh' for לְכָל בָּשָׂר , 'to your navel' has suggested to many commentators that he read either לְכָל בָּשָׂר or לְכָל בָּשָׂר , both of which would be equivalent to the Lagarde p. 13; Greek phrase (e.g. Vogel p. 14; Frankenberg p. 31; Baumgartner p. 45; Nowack p. 17; Bickell, WZKM p. 90; Toy p. 64; Steuernagel p. 282; Scott p. 44; Gemser p. 26; McGlinchey p. 13; McKane p. 293; Barucq p. 58). Similarly others suggest that the translator read the same consonants as MT but supplied different vowel points - לְכָל בָּשָׂר , and understood this as an abbreviated form of לְכָל בָּשָׂר (Hitzig p. 21; Ewald p. 84). Lastly Umbreit (p. 26), Delitzsch (p. 88) and Heidenheim (DVETFK Vol II, p. 410) take the view that the translator interpreted the term 'navel' in a general sense, regarding it either as synecdoche (Heidenheim) or an avoidance of an indelicate expression (Delitzsch). Several of these scholars make the suggestion that the text at 4:22, $\text{וְלִכְלֵל בְּשָׂרוֹ מְרַפָּא}$, 'and to all his flesh healing' has been a factor in the Greek translator's

Ch. 3:8

choice of expression at 3:8 (although the translator there has σῶξ and not σῶμα).

The word נֶחֱ, 'navel', is found in only two other places in the Old Testament, at Ezekiel 16:4 and Song of Solomon 7:3. At Song of Solomon 7:3 a literal translation is found for נֶחֱ viz. ὀμφαλός σου, 'your navel'. At Ezekiel 16:4, however, נֶחֱ is translated as τοὺς μαστοὺς σου, 'your breasts'. (Here the translator probably decided to read נֶחֱ instead of נֶחֱ.)

Taking the texts as they stand, this would mean that in only one of the three occurrences of נֶחֱ in the Old Testament has an accurate translation been produced. Given the rarity of this word it is likely that the translators of Proverbs and Ezekiel were not familiar with the term and guessed at its meaning, either by attempting to read a different Hebrew word, or by attributing a meaning to it on the basis of the context.

The equally rare word יִפְּ, 'drink' or 'refreshment' is represented in the Greek text by ἐπιμελεια, which can mean 'care' or 'attention bestowed on something' and thus can be used of medical treatment (L.S. 645). The word יִפְּ is found otherwise only at Psalm 102:10 (Septuagint 101:10) where it is translated literally by πομα, 'drink', and at Hosea 2:7, where it is paraphrased by παντα ὅσα μοι καθήκει, 'all things which are sufficient for me'. This paraphrase demonstrates that the translator of Hosea was at a loss to produce an equivalent term for יִפְּ which is the last of a list of similar terms which he translated without difficulty. The rendering ἐπιμελεια at Proverbs 3:8 is probably evidence for a similar lack of knowledge regarding the meaning of יִפְּ, the translator having been guided primarily by the parallel expression רִפְּ, 'healing' (Hebrew, רִפְּ) in 8a, to provide an appropriate rendering. There is a further problem related to the meaning of ἐπιμελεια itself. While it clearly refers to some kind of medical treatment which the Lexicon declares

Ch. 3:8

to mean the process of medical care and attention, it is possible that the Greek word could be specifically associated with certain kinds of treatment, probably involving the use of ointments or salves made from fatty substances. The question of this somewhat precise application of ἐπιμελεια is raised by the way the term is used elsewhere and also by the unusual reading of the Peshitta version at Proverbs 3:8. The discussion of the meaning of the Greek ἐπιμελεια is therefore continued in the following note on the Syriac version.

The Syriac has ܠܫܝܢܐ , 'fat' or 'oil' as its translation of ʾיֶפֶט. At first sight this looks as if it has little relation to either the Hebrew or the Greek. Consideration of the other occurrences of ʾיֶפֶט, however, would suggest that there is possibly some connection with the Greek reading. At Psalm 102:10 the Syriac reads ܠܝܝܢܐ , 'drink', which, like the Greek πομα , is a literal translation of ʾיֶפֶט, and from this little can be drawn. At Hosea 2:7, however, the only other occurrence of ʾיֶפֶט, the Syriac has a paraphrastic rendering, (Syriac 2:5) ܠܝܝܢܐ ܠܝܝܢܐ , 'all that is necessary for me', which is identical with the Greek reading, παντα σου μοι καθηκει. The Hosea reading demonstrates that the Syriac translator or translators of that book did not know the meaning of ʾיֶפֶט and relied on the Septuagint to supply a meaning for the unknown Hebrew word. It is very likely that a similar process has taken place at Proverbs 3:8, bearing in mind that the translator of Proverbs makes frequent use of the Greek version.

An interesting suggestion along these lines was made by J.S. Seidler (according to Lagarde, p. 13), who thought that the Syriac translator had utilised the Greek but had read τιμελεια instead of ἐπιμελεια. Lagarde pointed out that τιμελεια is not a known Greek word and that, presumably, the intended emendation of Seidler should be τιμελη, which means 'fat' or 'lard'. The difficulty with this proposal is that no Greek MS has

Ch. 3:8

preserved such a reading, which one might reasonably have expected if the Syriac translator had himself read such a text. This word is not found in the Septuagint at all. If, on the other hand, Sessler is suggesting that no more than a misreading has occurred, there remains the problem that *κίμελη* differs more greatly from *ἐκίμελεια* than the original hypothetical word proposed by him. Despite these difficulties this suggestion remains an interesting possibility as to how the Syriac reading came about.

Another possibility is that there is a direct relation between the reading of the Syriac and the Greek word *ἐκίμελεια*. In the book of Esther (2:3) an elaborate process of purification incumbent upon members of the King's harem is described by the term *ἐκίμελεια*, viz: *καὶ δοθῆτω σμῆγμα καὶ ἡ λοιπὴ ἐκίμελεια*, 'let there be given unguent and the rest of the treatment'. This ritual is described in more detail at 2:12, 'for so are fulfilled the days of nurture (*τῆς θεραπείας*), six months being anointed with oil of myrrh, six months with spices and women's salves (*σμημασιν*)'. It is clear from this that *ἐκίμελεια* and *θεραπεία* are being used as synonyms to describe a cleansing process using various oils and soapy or fatty substances (see L.S. 1619 on *σμηγμα*). *Θεραπεία* is also associated with the preparation of fat for medical use (L.S. 792.III.4, cf. *θεραπευτον*, L.S. 792.II.3). If *ἐκίμελεια* was similarly associated with medical or cosmetic treatments where fatty compounds were applied as a salve or a soap, as the Esther text suggests, then the reading *ܠܫܝܢܐ* of the Syriac version becomes explicable as an interpretation of the Greek term with the medicine itself being named. Thus *ܠܫܝܢܐ* would mean a fat or an oil which was rubbed into the limbs (cf. Driver, *Biblica* 32, 1951, p. 175, for a similar meaning, but based on the Hebrew itself).

A third possibility is that the Syriac translator has given a

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direct interpretation of 'p̄w either as a bone marrow or the fat that surrounds the bones. For the marrow or moistness that is in bones the Peshitta uses לִרְנ, 'oil' (Psalm 109:18); לִרְנ, 'marrow' (Job 21:24). Similarly at Proverbs 15:30 לִרְנ renders 'to make the bones fat'. It does not, apparently, use לִרְנ in this sense (although at Isaiah 58:11 (cf. Proverbs 11:25) it is said of God that 'He will fill your soul with fatness' - לִרְנ : i.e. it is used symbolically of richness and wellbeing). The fat of animals as used in sacrifices, etc., is usually rendered by לִרְנ or לִרְנ (e.g. Leviticus 3:3, 9, 14 etc.), the latter also being used to describe the bodily fat of Ehud (Judges 3:22). It would seem from this, therefore, that the word לִרְנ is not normally used of the actual physical substance that permeates or surrounds the bones of living creatures.

In comparing the Targum and Syriac texts in this verse, it becomes clear that the Targumist has followed MT in 8a, but followed the Peshitta in 8b. The Syriac text in 8a reads לִרְנ לִרְנ לִרְנ, 'that there may be health for your flesh'. The translator has given the verse the form of a final clause introduced by the particle לִרְנ (cf. the Greek particle τοτε); and has translated רֶשֶׁת, 'navel' in the general sense of 'flesh', in the same way as the Greek σῶμα. The Targum, like MT, has no introductory particle and gives an equivalent for רֶשֶׁת by the term כִּוְנֵי שְׂרָא, 'navel'. In 8b, however, the Targum reads לִרְנ לִרְנ, exactly the same as the Peshitta text. While the Targumist was capable of correcting some of the inaccuracies of the Peshitta, it would seem that he was unable to circumvent the difficulty of 'p̄w, and relied on the Peshitta to supply its meaning.

v. 9

This verse is generally regarded as the only instance of a cultic demand appearing in the Book of Proverbs (McKane p. 293). The Greek

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translator, significantly, transforms this cultic requirement concerning produce and firstfruits into a moral requirement for righteous works. For the Hebrew $\gamma\lambda\lambda\eta\delta$, 'your wealth' in 9a, he reads $\sigma\omega\gamma \delta\iota\kappa\alpha\iota\omega\gamma \kappa\omicron\omega\gamma\omega\gamma$, 'your righteous works'. In 9b, for the Hebrew 'the firstfruits of all your produce,' he reads $\kappa\alpha\iota \acute{\alpha}\pi\alpha\rho\chi\omicron\upsilon\alpha\iota \alpha\beta\tau\omega \acute{\alpha}\pi\omicron \sigma\omega\gamma \kappa\alpha\rho\kappa\omega\gamma \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\gamma\eta\varsigma$, 'and offer to him the firstfruits of your fruit of righteousness'. Lagarde (p. 13) took the view that the translator had introduced a reflection based on Deuteronomy 23:19 which prohibits the practice of usury among Israelites. This was rejected by Baumgartner (p. 46) since there seems to be little conceptual relation between the Proverbs text and the Deuteronomic text cited by Lagarde. Jaeger (p.27) advocated a textual solution and suggested the translator had read $\kappa\omicron\pi\tau\iota\omicron\upsilon$, 'fruit' or 'revenue' instead of $\kappa\omega\omega\gamma\omega\gamma$. Wutz (BWAT p. 67) characteristically suggested a transcription whereby $\mu\alpha\omega\gamma\alpha\chi$ was read as $\gamma\lambda\lambda\alpha\delta$, 'from your trouble'. (This involves the complexity of the transcription theory and does little to account for the overall elaboration of the Greek). Heidenheim (DVETFK, Vol II p. 410) was of the opinion that the motivation for the translator's interpretation was to include the poor who might otherwise have insufficient income to fulfil cultic requirements. Apart from the fact that cultic law itself, for some requirements, makes allowances for the poor (e.g. Leviticus 5:7ff), one would have thought that the translator would have made direct mention of the poor if that was his primary concern in this passage.

Toy (p. 64), by comparison, considered that the variation in the Greek was a homiletical expression intended to warn against the unjust acquisition of wealth. The Greek text itself, however, is not cast in the form of a warning and says nothing about ill-gotten gains. Barucq (p. 58) feels the translation represents a spiritualisation of the original because the cult had become no longer possible of fulfilment. This would reflect, to a great extent, the situation of the Diaspora. Perhaps one

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ought to combine this observation of Barucq with that made elsewhere, that there is a tendency on the part of the translator to stress moral or religious attitudes (Gerleman, LJA p. 40). The translator's background and personal characteristics are fused together in the distinctive interpretation he offers for the Hebrew of 3:9.

The Syriac and Targum texts follow MT. The Targum texts of Lagarde and Miqraoth Gedoloth add the second person suffix to the divine name reading $\gamma\eta\lambda\alpha\lambda$, 'your God'. This is reminiscent of the common Hebrew expression $\gamma\eta\lambda\alpha$ frequently found in the combination $\gamma\eta\lambda\alpha \text{ } \text{יהוה}$. It may be that the cultic demand present in v. 9 suggested this familiar expression to the Targumist. The suffix is lacking in 1106.

v. 10

The Hebrew of 10a, $\text{וְיִמְלֵא אֶתְּכֶם בְּכֶסֶד}$, 'and your storehouses will be filled with plenty' is found in the Greek as, $\text{ὡς πληθύνει τὰ ταμίεια σου κληρονομίας σιτοῦ}$ — (κ , B / $\sigma\iota\tau\omicron\upsilon$ — ($\kappa^{\text{C},\text{a}}$, A, 23, 109, 157, 248, 260, 295, 297), 'that your storehouses may be filled with abundance of grain'. Regarding the variant reading, it may be added that Swete, with Holmes and Parsons, reads $\sigma\iota\tau\omicron$ whereas Rahlfs reads $\sigma\iota\tau\omicron\upsilon$. The verb πληθύνω in the passive is normally followed by the genitive of the instrument (L.S. 1405.III.), but less frequently is followed by the dative. This would mean that the construction of the A etc. text is what one would normally expect, with κληρονομίας being the instrument. The reading of the κ , B texts seems more cumbersome, with $\sigma\iota\tau\omicron$ apparently being the instrument following the verb. One could translate literally, 'that your storehouses may be filled with grain of abundance'. Whether the more difficult construction of the κ , B texts is the more original reading, or whether it has come about as the result of an error or, possibly an assimilation to the form $\sigma\iota\tau\omicron\upsilon$ in 10b, cannot be satisfactorily resolved.

A further question in relation to the Hebrew text is whether

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κληρονομης σιτω/σιτου is a conflation of two separate translations of the Hebrew, or whether it is an interpretative expression. It has been suggested that σιτω/σιτου is based on a Hebrew text which read גרן, 'grain', instead of ערן (Lagarde p. 13; Heidenheim, DVETFK Vol. II p. 410; Oort, TT p. 385; Baumgartner p. 45; Frankenberg p. 31; Toy p. 64; Müller-Kautzsch p. 36; Steuernagel p. 282; La Sainte Bible p. 803; Gensser p. 26; BHS). The same point is made by Diringer-Brook (p. 42) who also draw attention to the association of ערן and גרן in a 7th Century Hebrew letter. As a number of scholars state, this implies that κληρονομης was inserted into the text at a later period, as an attempt to bring the Greek into closer conformity with the reading of MT.

That the Greek is no more than a free rendering of ערן is stated by Ehrlich (p. 19). This may be allied to the view that ערן can actually have the sense of 'grain' or 'corn' (R.T. O'Callaghan, 'Orientalia', 1949, p. 178ff ; A.N.E.T. p. 500, N5; M. Dahood, 'Proverbs' p. 9, also Biblica 53, 1972, p. 397; cf. McKane p. 294). Barucq (p. 58) also takes the view that ערן can mean 'grain', but retains the position that κληρονομης is a later addition to the Greek text.

The evidence of a Phoenician phrase ערן ערן makes it increasingly unlikely that a Hebrew variant גרן ever existed in the Hebrew text. The Greek is either an arbitrary emendation of the text to the more familiar גרן because of ignorance of the older semitic usage, or it may be that, even at a late date, the phrase ערן ערן was known as 'grain and wine' corresponding to the usage in the Karatepe inscription at an earlier period.

In the Urmiah text and those of Lee and Walton, v. 10 appears as a final clause introduced by the particle ׀ and this may be compared to the Greek text, which has a similar construction introduced by {wa. The Ambrosianus text has a simple 'and' connection, as in the Hebrew.

Ch. 3:10,11,12

The Targum likewise follows the construction of MT, but in the texts of Lagarde and Miqraoth Gedoloth לֹא יִכְלֹחַ is translated by a participle לֹא יִכְלֹחַ . The expected imperfect $\text{לֹא יִכְלֹחַ$ is found in 1106.
vv. 11, 12

There is a small shift of interpretation in the Greek text of 11b. The Hebrew $\text{לֹא יִכְלֹחַ בְּחִיבָתוֹ}$ 'do not abhor his reproof', is translated in the Greek as $\mu\eta\delta\epsilon\ \xi\chi\lambda\upsilon\sigma\upsilon\ \delta\pi'\alpha\upsilon\tau\omicron\upsilon\ \xi\lambda\epsilon\gamma\chi\omicron\mu\epsilon\nu\omicron\varsigma$, 'do not become weary being reproved by him'. A different kind of response to reproof is described in the Greek text, and this tends to produce a different image in the mind. This point is demonstrated by the exegesis of the Greek text offered in Hebrews Ch. 12, where the writer depicts the weary, limping disciple on the straight way (vv. 12,13). The meaning given to $\gamma\iota\gamma$, which is found only here in Proverbs, is one which is also attributed to it elsewhere in the Septuagint. This could indicate that the meaning 'be weary' was one that was commonly associated with this word at that period. The following will serve to illustrate this point. The root is translated three times by $\chi\rho\sigma\sigma\chi\theta\iota\zeta\omega$ which can mean both 'to be angry with' or 'to be weary of', and is cited as having the latter sense at Genesis 27:46 (L.S. 1522). It almost certainly has the sense 'faint' at Numbers 22:3. At I Kings 11:25 (Septuagint III Kings 11:22) the same root is translated by $\beta\alpha\rho\upsilon\theta\upsilon\mu\epsilon\omega$, 'be indignant at', with a literal meaning of 'to be weighed down'. At Ecclesiasticus 4:9 the phrase $\text{לֹא יִכְלֹחַ בְּחִיבָתוֹ}$ is given in the Greek as $\mu\eta\ \delta\lambda\iota\gamma\omicron\psi\chi\eta\tau\omicron\varsigma$, 'do not be fainthearted'. (While it is noted in Charles, Vol. I p. 328, that the latter text has been read as $\gamma\iota\gamma\ \text{לֹא}$, in the light of the earlier readings, this cannot be taken for granted.)

In v. 12b also a further element of interpretation is found which results not so much in a change of imagery as the introduction of a new theological emphasis. The Hebrew text of v. 12 has the form of a simile, 'For the Lord reproves him whom he loves, as a father the son in whom he delights' ($\text{כִּי יִכְלֹחַ בְּחִיבָתוֹ}$) (RSV). The Greek of 12b reads, $\mu\alpha\sigma\tau\iota\gamma\omicron\iota\ \delta\epsilon\ \kappa\alpha\tau\alpha\ \upsilon\iota\omicron\upsilon\ \delta\upsilon\ \kappa\alpha\pi\alpha\delta\epsilon\chi\epsilon\tau\alpha\iota$, 'he scourges every son whom he

Ch. 3:11,12

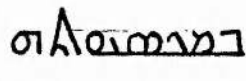

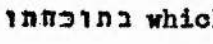
receives'. It has been frequently observed that the form אכ has been read by the translator as the verbal root אכפ, 'be in pain' (e.g. Lagarde p. 13; Delitzsch p. 91; Nowack p. 19; Baumgartner p. 46; Frankenberg p. 32 Toy p. 66; Perowne p. 54; Müller-Kautzsch p. 36; Steuernagel p. 282; Oesterley p. 22; Gemser p. 26; Barucq p. 58; Ehrlich p. 19; BHS). It is suggested that either a Piel אכפ (see Van der Weiden p. 32), or an imperfect Hiphil, אכפ, has been read, although the verb is not in fact found in the Piel in Biblical Hebrew. Prijs (p. 40) considers this an example of an Al Tiqre reading, this being a device of the Rabbis whereby a different exegesis can be extracted from a text by reading a different vocalisation (Encyclopaedia Judaica, Vol. 2, p. 775, Jerusalem, 1971). Such a procedure, however, implies a fixed or established vocalisation with which the different reading may be compared. It must be highly questionable whether the Greek translators of the Septuagint could be viewed as practising such subtleties on their readers. One would have thought, on the contrary, that a basic problem for the various translators of the unpointed text was the lack of a tradition regarding the vocalisation. Differences of pointing between the Greek translators and the Masoretes merely demonstrates the generally accepted view that the fixing of the vowel points belongs to a later historical period than the era of the Septuagint.

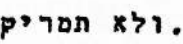

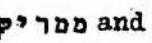


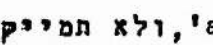

The translation of אכ by *καρδέχεται* presents no problem since the root אכ can take the sense 'accept' as part of its range of meaning.

The theological difference between the Hebrew and Greek readings has been noted by Ehrlich (p. 19)(cf. Umbreit p. 29), who points out that in the Old Testament it is only the King or Israel collectively who receives the designation 'son', and not the individual. The Greek translator, however has not hesitated to produce a statement about the adopted sonship of everyone who is accepted by God, and he underlines this by his addition

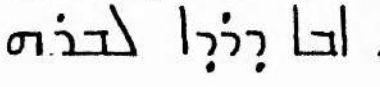
Ch. 3:11,12

of the term πάντα. Whether this interpretation is entirely accidental, due to a simple misreading, or has a stronger element of design in it cannot be definitely resolved (cf. McKane p. 294). The very fact, however that the translator was capable of reading the Hebrew text in the way that he did indicates that the sonship of the individual was already an accepted and familiar idea to him. An exegesis of the Greek text is given at Hebrews 12:6f.

In 11b the Syriac has  , 'do not become weary at his reproof' (lit. 'do not weary yourself at ...'). This is the same translation of  as that offered by the Greek, μηδὲ ἐκλυου. An interesting point to note, however, is that the translator has retained the form of the following Hebrew word  which is translated by a participial phrase in the Greek, ὅτι αὐτοῦ ἐλεγχόμενος. If the Syriac translator has utilised the Greek version at this point, then he has used it only as a lexical aid since it is clear that he is basically translating the Hebrew text (see Introduction p. xxxvii).

The Targum is the same as the Syriac in 11a, but in 11b the verb is translated by . The meaning of the Aramaic verb , 'to polish' or 'clean', seems inappropriate in the context and some modification or interpretation of the verb has to be undertaken to produce sense. Levy (Vol. II p. 72) retains the verb form which he takes to be an Aphel. Having a basic meaning of 'to wipe off' he suggests that it can then mean 'to despise'. This suggestion is supported only by the usage of the verb at Proverbs 19:28 where variant readings exist as  and . Jastrow (p. 747) observes this last point and takes the view that the form from  at 19:28 is a corruption and that a similar corruption has occurred at 3:11. On the analogy of 19:28 he therefore reads, at 3:11, , 'and do not sneer', the form being a Pael of the root .

In 12b the Syriac reads

, 'as a

Ch. 3:11,12

father who chastises his son'. This appears to be a fusion of the Hebrew and Greek texts. The simile in the Hebrew, וְכַאֲב, is retained, but the verb is apparently given the sense 'chasten'. The idea of the chastening of the son is one which appears in the Greek text (μαστιγοῖ), but not in the Hebrew, although the verb μαστιγοῖ is not itself a translation of מַרְדֵּי in the Greek. This would indicate that the Syriac translator has rather loosely fused diverse elements of the two texts to produce his own peculiar version.

The Targum has the same reading as the Peshitta in v. 12, not only in the second part of the verse, but also in supplying the direct objects מַרְדֵּי for the two verbs in 12a.

That 'chasten' was a supplied word in 12b and that מַרְדֵּי had in effect been omitted, was suggested by Umbreit (p. 29) although he made no comment as to the origin of the supplied reading. Toy (p. 66) considered the possibility that the reading 'chasten' was a repetition from 12a, although he was equally open to the possibility that מַרְדֵּי had been misread as מַרְדֵּי, 'slay' or מַרְדֵּי, 'rule', 'have dominion over', (cf. also Baumgartner p. 46 and Pinkuss, ZAW p. 125). The first of these propositions has more substance to it, although it would have been better directed to the Greek version where the translation of וְכַאֲב has no doubt been influenced by מַרְדֵּי in 12a. Kaminka (HUCA p. 179) argued that the Targum reading מַרְדֵּי in 12b was a translation of the Hebrew מַרְדֵּי, and also that the Greek reading μαστιγοῖ was dependent on the Targum. Gerleman (LUA p. 47) rejected this argument as cumbersome and unlikely, especially in the light of the more natural explanation of the Greek reading noted earlier.

The evidence seems best to suggest that the Greek has an original and distinctive interpretation of the Hebrew text, that the Syriac translator has combined elements of the Hebrew and Greek texts, and that the Targumist has followed the reading of the Peshitta.

Ch. 3:13,14v. 13

The Greek follows the Hebrew closely with only קָנָה , 'obtain', being translated loosely by $\epsilon\lambda\delta\epsilon\nu$, 'has seen'. (One would have expected the translator to have produced a synonym for $\epsilon\delta\epsilon\nu$ in 13a.) The translator has difficulty with the same verb at 8:35 but the matter is complicated there by the wider interpretation of the verse. Otherwise, at 12:2 and 18:22, the root is translated straightforwardly by $\epsilon\delta\epsilon\iota\chi\nu\omega$ and $\lambda\alpha\mu\beta\alpha\omega$. Wutz (BWAT p. 192) wishes to emend the Greek to $\epsilon\delta\epsilon\nu$, although that would entail the repetition of $\epsilon\delta\epsilon\nu$ in 13a. The observation of Driver (Biblica, 32, 1951, p. 176) that the Greek actually reads $\epsilon\delta\epsilon$ here, would appear to be an error, unless he is referring to the translation of the parallel $\text{וַיֵּד$ in 13a.

The Syriac and Targum texts have gone their own way in their translation of קָנָה . The Peshitta uses ܡܬܪܬܝܢ , 'find', as it does also in 13a for וַיֵּד , thus producing one of its frequent repetitions (see Introduction p. xxxix). Baumgartner (p. 46) has suggested that this reading is based on Greek MSS which read $\epsilon\delta\epsilon$ in 13b. The only support that can be adduced for this, however, is that the reading $\epsilon\delta\epsilon$ is found in Clement of Alexandria.

The Targum takes פָּדָה in the sense 'produce' (BDB 807.I), which, in later Hebrew, is used of the production of speech (Jastrow p. 1145). This is reflected in its translation ܦܕܝܬܐ , 'put forth'. The root פָּדָה is also used of the production of speech (Jastrow p. 870). The Targum in v. 13, therefore, describes the man who finds and then speaks wisdom.

v. 14

The difference between the Hebrew and Greek texts in 14a is based, for the most part, on different vocalisation. In the Hebrew, 'for her gain is better than gain of silver', the noun and suffix קַנְיָהּ have been taken as an infinitive with suffix, thus $\alpha\delta\iota\eta\nu \epsilon\mu\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$, 'to buy her'.

Ch. 3:14

The meaning 'buy' is not strictly correct as applied to 7700 but the translator has obviously derived it from the association the word has with trading activities.

Some rearrangement of the rest of the text has taken place. The silver and gold of the Hebrew have been inverted. In the comparative term 77000 the translator has probably again read an infinitive. The second infinitive is not expressed in the text but is clearly understood, i.e. the second line may be read, 'than to buy treasures of gold and silver'. It is not difficult to see how θησαυρουζ has come from 77000, although this is the only place where it is so translated. In the Hebrew 77000 refers to the produce of wisdom, whereas the Greek translator has made it refer to the products of silver and gold. The products of silver and gold, taken as treasure, give a sense of great accumulation of wealth. However, the translator has ignored the suffix on 77000 to arrive at this particular turn of phrase. His translation of the second half of the verse shows that he was prepared to exercise a considerable amount of latitude to make a striking comparison.

It is possible that the Syriac translator also intensifies the comparison between wisdom and wealth by stressing the moral excellence of wisdom. His text reads, 'for her merchandise is better than merchandise of silver and the excellencies of her produce than pure gold'. (7700 77000 77000 77000 77000). The English-Syriac Lexicon (p. 200) indicates that 77000 is a noun derived from the Pael participle of 7700 (cf. Thesaurus p. 1653). The feminine plural form 77000 means 'most excellent things', 'noble deeds', 'virtues'. Pinkuss(ZAW p. 125) and Toy (p. 72) attribute a less emphatic meaning to 77000 by seeing it as no more than a reiteration of the force of 7700 in 14a. In this case it would presumably be viewed as a participle and 14b would be translated, 'her produce is better than pure gold'. If this were the

Ch. 3:14,15,16

case, there would be no additional element of interpretation on the part of the translator. (cf. 8:19 where similar comparison occurs but ^{where} there is no reiteration of כסף).

The Targum is identical with the Syriac except that it lacks the word ^{היה} ~~היה~~, and thus agrees with MT.
vv. 15,16

In Proverbs the word כסף or כסף is always translated in the Greek by 'precious stones' (λίθοι πολυτελείς). This translation is open to a variety of precise applications (it could refer to jewels or, possibly, to ore), but it is possible that the translator had precious ore in mind as the object of his description. Some indication of this is given by 8:19 where כסף, 'gold' is translated as λίθον τιμιόν, 'precious stone'. The translator is probably referring here to the rich ore which produces silver and gold. There is an obvious similarity between the two Greek expressions which suggests that λίθοι πολυτελείς might also refer to rich ores.¹

The Hebrew of 15b, וְכֹל אֲשֶׁר תִּשְׁתַּחֲוֶה לָהּ, 'nothing you desire can compare with her' is interpreted in the Greek as οὐκ ἀντιτάσσεται αὐτῇ οὐδέν κνηρόν, 'nothing evil compares with her'. A very similar expression in the Hebrew is found at 8:11, וְכֹל אֲשֶׁר תִּשְׁתַּחֲוֶה לָהּ, which the Greek translates as καὶ δε τιμιόν οὐκ ἄξιον αὐτῆς ἔστιν, 'no precious thing is equal to her'. This is a more expected rendering of the Hebrew וְכֹל אֲשֶׁר תִּשְׁתַּחֲוֶה לָהּ where the first part of the verse makes it clear that precious artefacts are the objects of desire. It is probably the case that תִּשְׁתַּחֲוֶה has been taken in the sense of late Hebrew as 'thing' or 'object' (Jastrow p.492). It would seem at 3:15, however, that 'desire' has been understood as wrongful or lustful desire and hence the interpretation οὐδέν κνηρόν. This produces the interesting result that καὶ δε τιμιόν and οὐδέν κνηρόν are practically antitheses to each other, although they are translations of the same Hebrew phrase. It has been suggested that, instead of

¹ See Introduction p. XXII.

Ch. 3:15,16

κονηρον the text ought to read κοθηρον, 'desired' (Lagarde p.14, following Grabe; Barucq p. 60), or κανηρες, 'agreeable' (Schleusner p. 270).

Although unusual, κονηρον is nevertheless explicable as an interpretation of the Hebrew. It should be borne in mind that καν δε τιμιον at 8:11 is no less an interpretation of מִיִּצְחָן לֵב, yet no emendations of the Greek have been proposed in that context. A different way of translating the line is suggested by Skehan (p. 183), who renders, 'no wicked thing opposes (or resists) her'. If this is in fact how ἀντιτάσσεται is to be translated it would further confirm κονηρον as the authentic interpretation of the translator (see also Caird, JTS 19, 1968, p. 460).

There are two extra lines in the Greek text which read,

εὐγνωστός ἐστιν πᾶσιν τοῖς ἐγγιζουσιν αὐτῇ

καν δε τιμιον οὐκ ὀξιον αὐτης ἐστιν.

'She is easily discernible to all those who draw near to her,
no precious thing is equal to her'.

The second of these two lines is identical with 8:11b. It has been copied from there and set here as an alternative translation of 15b of the Hebrew (Jaeger p. 29)¹. In this way it acts as a counterbalance to the other rendering of 15b noted above. Lagarde (p. 14), Steuernagel (p. 282) and BHS wish to emend the Hebrew of 15b to read מִיִּצְחָן on the basis of both the Greek and 8:11 (cf. also Bickell, WZKM p. 90; Toy p. 68; and Müller-Kautzsch p. 36). This would be an indulgence in the same harmonisation as is apparent in the Greek.

Fritsch (JBL p. 172) suggests that lines 1 and 4 in the Greek originated with the Hexapla². Again the problem is that line 4 is not a literal translation of 15b as Fritsch seems to think, but is an interpolation from Proverbs 8:11. Similarly, other commentators who take lines 2 and 3 as the original reading (Lagarde p. 14; Toy p. 68; Müller-Kautzsch p. 72; Skehan p. 71) fail to account for the difficulty that line 3 is

² See Introduction p. III ff.

¹ See Introduction p. XVIII.

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not a translation of anything in the Hebrew of v. 15, as far as one can see. If lines 2 and 3 existed independently as a unit at one time, why is it that the first line of this combination relates of 15b of MT? Does the other line relate to 15a of MT, and if so, why is the order inverted? These are serious difficulties, not adequately answered by any of these scholars.

Line 3 in the Greek is a free composition and an added observation about the nature of wisdom. The term *εβγνωστος* is uncommon. In the canonical books it is found in only two other places, both in Proverbs, at 5:6 and 26:26. The reading at Ch. 26 is useful for indicating the meaning of the term in Proverbs. The deceitful man who is exposed in public is described as *εβγνωστος* i.e. 'clearly discerned', his wickedness is transparent to all. The reading at 5:6 is also of interest in that it is part of a passage describing the strange woman. Her paths are said to be *οὐκ εβγνωστοι*, 'not easily discernible'. One wonders if there has been some interaction of the readings at 3:15 and 5:6. It has already been suggested that, to some extent, the 'strange woman' is allegorised and viewed as an antitype to Wisdom in the Greek version (2:16ff). It may be more than coincidence, therefore, that, in the Greek addition at 3:15 Wisdom is designated *εβγνωστος* while the ways of the strange woman at 5:6 are designated *οὐκ εβγνωστοι*.

In 16a the translator has expanded the short phrase *ארך ימים*, 'length of days' into the longer expression *μηκος γαρ βίου και ετη ζωης*, 'length of life and years of life' which comes from 3:2 (*ארך ימים ושנות*), (Jaeger p. 30; Umbreit p. 31; Hitzig p. 23; Nowack p. 19; Toy p. 69).

Two extra lines are again found in this verse which read,

*ἐκ του στοματος αὐτης ἐκπορευεται δικαιοσυνη
νομον δε και ελεον ἐπι γλωσσης φορει,*

Ch. 3:15,16

'From her mouth proceeds righteousness,
law and mercy she bears upon her tongue'.

It has been noted that the first line strongly resembles Isaiah 45:23, $\text{הִנֵּנִי יְהוָה וְכִי יֵצֵא}$, (Hitzig p. 23; Greek, $\epsilon\chi\lambda\epsilon\nu\sigma\epsilon\tau\alpha\iota \epsilon\kappa \tau\omicron\nu \sigma\tau\omicron\mu\alpha\tau\omicron\varsigma \mu\omicron\nu \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$). Only the first person suffix has been altered to fit the line into the Proverbs context. Jaeger (p. 30) noted of the second line that it was based on the Hebrew of Proverbs 31:26, $\text{וְחֹרֶת פִּי עַל לִשְׁוֹנָה}$. Although the Hebrew has been modified somewhat, the Greek quotation here is more recognisable than the actual translation in Ch. 31 itself, where it is very difficult to correlate the Hebrew and Greek texts (see 29:43 and 29:45 in the Swete edition, also Toy p. 69; Skehan p. 11).

The Greek expansion which continues observations on the nature of Wisdom, seems to have been inspired by the symbolism and juxtaposition of the bodily organs. The Hebrew text refers to the right and left hands, the Greek expansion refers to the mouth and tongue (Baumgartner p. 47).

In reviewing vv. 15 and 16 as a whole, it can be seen that considerable expansion has taken place in the Greek mainly in the form of insertions and quotations of other Biblical texts. The texts are:- Proverbs 8:11 and 3:2; Isaiah 45:23; Proverbs 31:26. There is also the free composition based on the word $\epsilon\beta\gamma\omega\sigma\tau\omicron\varsigma$. These may be viewed as part of a wider series of exegetical or homiletical comments of a Biblical nature found elsewhere in the Greek of Proverbs 1-9. The texts have in some cases been altered slightly to suit their new context, but are still recognisable as Biblical quotations (see Introduction p. xxviii).

The Peshitta translation of כִּי יֵצֵא as כִּי יֵצֵא , 'precious stones' is following the Greek $\lambda\iota\theta\omega\nu \kappa\omicron\lambda\upsilon\tau\epsilon\lambda\omega\nu$. The translator may also have been influenced by the Greek in 15b where his text reads,

$\text{וְאֵין מִשְׁלֵם לָהּ}$, 'and nothing is equal to her'. The expression וְאֵין מִשְׁלֵם falls into the same category as the phrases

Ch. 3:15,16,17,18

οὐδεν κνηρον or καν δε τιμιον οὐκ, both of which appear in the Greek version, in the sense that it specifies objects as such rather than the desire for objects, as in the Hebrew (cf. Pinkuss, ZAW p. 125).

The Targum is basically the same as the Syriac, including the translation of כִּנִּי as כְּנָאָה כְּנָאָה, 'precious stones'. The Targum does, however, represent the term 'כָּל' of MT, which is lacking in the Peshitta.

v. 17

This verse is translated with little change. In the phrase כָּל דְּרָכֶיהָ בְּשָׁלוֹם the construct has been avoided by the use of the noun and adjective ὁδοὶ καλαί. In the expression 'all her paths are peace' the translator has supplied the preposition 'ἐν', reading, 'all her paths are in peace'. (This appears as μετ' εἰρήνης in 23, 252, 260, 295, 297). The object of this is to soften the directness of the equation between paths and peace, perhaps for stylistic reasons.

The Syriac translator also renders the Hebrew 'ways of pleasantness' by an adjectival expression ܐܘܪܝܬܐ ܕܡܢܬܐ ܕܡܢܬܐ, whereas the Targumist reproduces the Hebrew construct exactly, אורחתא דכונסתא.

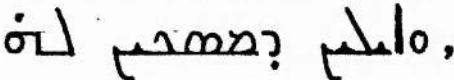
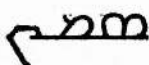
v. 18

The Greek differs somewhat from the Hebrew in the second half of this verse which reads, וְהַמְכִּיָּהּ מְאֹד, 'those who hold her fast are called happy' (RSV). In the majority of Greek MSS the verse reads, 'she is a tree of life to all those who cleave to her, and steadfast to those who lean upon her as upon the Lord' (καὶ τοῖς ἐκπεριδομένοις ἐκ' αὐτῆς ὡς ἐκ κυρίου ἀσφαλῆς). It can be seen that the preposition 'ל' of לְמַחְזִיקֶיהָ in 18a has also been applied by the translator to מְכִיָּהּ in 18b. Jaeger (p.30, also Kuhn, BWANT p. 86) observed that the meaning 'firm' or 'steadfast' had been attributed to מְאֹד according to its usual meaning in Aramaic and Mishnaic Hebrew. He also noted that, in the Greek, the adjective had been applied to Wisdom and not to the adherents of Wisdom

Ch. 3:18

as is the case in the Hebrew. Grammatically this would have entailed reading the form נאשר (Lagarde p.15). The Hebrew grammar is itself difficult, however, in that one would have/ ^{expected} to find the plural of נאשר (Baumgartner p. 48). Of the additional phrase ὁ ἐκ κυρίου, it was suggested by Lagarde (also Baumgartner p. 48 and Oort, TT p. 386) that this arose from a dittography, namely the repetition of the last three letters of תתכיה. Gerleman (LUA p. 38), by contrast, regards the expansion as a further example of a spiritualising interpretation similar to others found elsewhere in the Greek version.

The texts of x and B lack the term ἀσφαλής. If this is an earlier form of the text than that found in other MSS, an interesting possibility is raised as to how the reading ὁ ἐκ κυρίου may have come about. It is possible that יהוה at the beginning of v. 19 has been taken with 18b. This has then been read as יהוה נאשר ותתכיה, 'and (to) those who lean on her as upon God' (Barucq p. 60). This would require that נאשר was read as נאשר and in effect that יהוה was read both with 18b and 19a. This view of the text would also be coloured by the translator's exegetical interests (cf. Gerleman, noted above). The term ἀσφαλής would be added at a later date as a translation of נאשר which would appear to a transcriber to be untranslated in the x, B text form. It should be stressed, however, that this proposition can only be maintained if the texts of x, B do actually preserve the older reading, something which is by no means certain.

The Peshitta has an unexpected translation of תתכיה which it gives as , 'and those who wait for her'. Pinkuss (ZAW p. 125) has pointed out that תנ is frequently translated in Proverbs by the Syriac verb , 'lean on' (e.g. Proverbs 5:5 and 11:16). It may be added that, in this matter, the Syriac is following the philology of the Greek which, in Proverbs, most commonly uses ἐπιδε to

Ch. 3:18,19,20

translate ܓܢ. Pinkuss has suggested that the Syriac should be emended to read ܐܝܠ ܕܡܡܢܐ ܕܠܐ, 'and those who lean on her' (cf. Syro-Hexaplar ܡܡܠܡܡܐ). It can be seen that the two Syriac verb forms ܡܡܢ and ܡܡܡܢ are very similar and could easily be confused. At the same time, the root ܠܡ, like the Hebrew לָם can mean 'wait' in the sense of maintaining hope in or reliance on (e.g. Proverbs 20:22, ܩܘܡ ܠܝܗוה / ܠܝܢ ܠܡ 'wait on God'). In this sense it is a possible interpretation of ܓܢ which, as already noted, is understood with the Greek to mean 'lean on' in Proverbs. Added to the fact that all editions¹ have this reading, it cannot be dismissed out of hand as an error.

The Targum offers an independent translation of ܐܠܝܢ ܘܡܡܝܢ by ܐܠܝܢ ܘܡܡܝܢ, 'those who occupy themselves with her'. This stems from the basic meaning of ܓܢ as 'grasp' or 'lay hold of'.

vv. 19,20

The translation of v. 19 presents no difficulty. It is of significance, however, in that it can be interpreted as a description of the cosmic function of Wisdom. At 8:23 the possibility arises that the passage here has had some influence on the Greek translator's choice of vocabulary, and the note there should be consulted.

In the translation of 20a, ἐν αἰσθητοῖς ἀβυσσοῖς ἑρπαγνόν, 'by perception the deeps were burst asunder' it is possible to view αἰσθητοῖς as a semi-independent cosmic functionary like σοφία and φρονητοῖς in v. 19. This interpretation is possible due to the fact that the suffix on ܡܡܢ is untranslated, although the suffix is found in some manuscripts (x^{o,a}, 23, 69, 109, 147, 252, 260, 295, 296, 297). The reading ܡܡܢ of 23 is a spelling variation of ܡܡܡܢ, and the same variation can be found in some MSS at 8:10. The plural δροσόνς 'dews' in 20b is corrected in some MSS to a dative singular (δροσῶ) or accusative singular

¹ Likewise there are no Ms. variants noted in Di Lalla's apparatus

Ch. 3:19,20

(ῥοον) to agree with the singular לו of MT.

In considering the Greek text in 19 and 20, it was noted that the omission of the suffix on וְיָדָע had the effect of grouping wisdom, understanding and perception into the same category. A similar procedure takes place in the Syriac version, but by the opposite method. The translator adds the third person suffix to wisdom and understanding in v. 19, thus וְיָדָעוּ , 'by his wisdom' and וְיָדָעוּ , 'by his understanding'. In this way wisdom, understanding and knowledge are descriptive of the divine mind.

The phrase וְיָדָעוּ is correctly interpreted, but the verb, instead of being rendered by an equivalent, is expanded somewhat in the phrase

$\text{וְיָדָעוּ אֶת יְסוּדֵי הָאָרֶץ}$, 'laid the foundation of the earth'. One might compare the expression at 8:29 $\text{וְיָדָעוּ אֶת יְסוּדֵי הָאָרֶץ}$, 'he made the foundations of the earth' (Hebrew, $\text{וַיִּסְדֵּן מוֹסְדֵי אֶרֶץ}$).

The Targum text of Miqraoth Gedoloth in 19a reads, $\text{וְיָדָעוּ אֶת יְסוּדֵי הָאָרֶץ}$. This is untranslatable as it apparently lacks a verb. The text of Lagarde has a similar reading but the letters are divided differently as $\text{וְיָדָעוּ אֶת יְסוּדֵי הָאָרֶץ}$. This is equally untranslatable. The text appears to contain a corruption of a phrase similar to that of the Syriac, 'laid the foundations of the earth'. This exact phrase occurs in the Targum at 8:29 as $\text{וְיָדָעוּ אֶת יְסוּדֵי הָאָרֶץ}$. There is, therefore, a strong possibility that the verb וְיָדָעוּ should be supplied in the text at 3:19 also. Jastrow (p. 1570) has suggested, however, that the verb וְיָדָעוּ , 'place' ought to be read, while, to add further difficulty, MS 1106 supplies the verb וְיָדָעוּ after וְיָדָעוּ . The meaning of this verb is uncertain. Levy (Vol. II p. 275) understands it as derived from וְיָדָעוּ in the sense 'to make' or 'to complete'. This cannot be correlated, however, with Jastrow either under the entry for וְיָדָעוּ or for וְיָדָעוּ , which are given as meaning 'to break, distribute or weaken' (p. 1166 and 1198). Accordingly, there must be

Ch. 3:19,20,21

doubt as to whether the reading of 1106 is itself meaningful.

The Targum of 20b, אליב יזי א'נז , has also suffered corruption. The verb 'yz' is attributed the possible meaning 'overflow' by Levy (Vol. II p. 333) but both Levy and Jastrow take the view that the text is basically corrupt and both accept the reconstruction given by the mediaeval lexicographer Nathan Romi as, אלב יזר י'נז , 'and the clouds drip dew'. The form 'נז' is ^{restored} from 'yz' and is considered to be a variant of א'נז , while אלב יזר comes from אליבז (Jastrow p. 1484). This reconstructed text is virtually the same as the Peshitta ל'ל'ו .

ל'ל'ו (Lee and Walton. Ambrosianus¹ and Urmiah texts have the singular ל'ל'). MS 1106 has a text which reads אלב יזר י'נז . This is also similar to the Peshitta, although the form 'נז' has been taken directly from MT.

It is significant that the corruptions in the Targum in vv. 19 and 20 can be traced back to readings which are almost identical with those of the Peshitta. In the case of 19a the Targum has followed the phraseology of the Peshitta where a strictly one-to-one translation of the text of MT could have been given. However, in matters of small detail such as the third person suffixes attached to the nouns wisdom and understanding (v. 19) in the Peshitta, the Targum agrees with MT. This is in line with similar observations to the effect that the Targum shows striking affinity with the Peshitta but in many ways has been compared and made to agree with MT. This suggests that it is basically a revision of the Peshitta text.

v. 21

There is a difficulty in the Hebrew of 21a in that the clause, 'let them not escape from your sight' unlike its counterpart at 4:21, lacks a point of reference, i.e. there are no preceding objects or exhortations to which the clause can refer. One way of dealing with this difficulty is to invert the order of the clauses in v. 21 itself (thus RSV, McKane p. 215

¹ Thus also Di Lalla's text (Ms. 7a1)

Ch. 3:21

and BHS), so that the terms 'sound wisdom' and 'discretion' in 21b supply the necessary point of reference. Although the Greek translator does not invert the clauses in v. 21 in this way, he arrives at a similar solution to the problem of continuity by making $\pi'w\eta$ and $\pi\alpha\rho\iota\sigma$ the objects of $\text{לִלְךָ} \text{לֵךְ}$. His version reads, $\Upsilon\acute{\iota}\epsilon, \mu\eta \kappa\alpha\rho\alpha\rho\rho\upsilon\eta\varsigma, \tau\eta\rho\eta\sigma\omicron\nu \delta\epsilon \acute{\epsilon}\mu\eta\nu \beta\omicron\upsilon\lambda\eta\nu \kappa\alpha\iota \acute{\epsilon}\nu\nu\omicron\iota\alpha\nu$, 'my son, do not neglect, but guard my counsel and understanding', that is, 'do not neglect my counsel and understanding but guard them'. The meaning 'neglect' given to $\kappa\alpha\rho\alpha\rho\rho\epsilon\omega$ is attested in Liddel and Scott (p. 1322.II.2) where this passage is cited. That the translator has taken $\text{לִלְךָ} \text{לֵךְ}$ as having a transitive force is supported by 4:21 where $\text{לִלְךָ} \text{לֵךְ}$ is also taken as transitive ($\acute{o}\pi\omega\varsigma \mu\eta \acute{\epsilon}\chi\lambda\iota\kappa\omega\sigma\iota\nu \sigma\epsilon \alpha\acute{\iota} \kappa\eta\gamma\alpha\iota \sigma\omicron\upsilon$, 'so that your fountains may not forsake you'). Against this Toy (p. 74) expresses the view that $\mu\eta \kappa\alpha\rho\alpha\rho\rho\upsilon\eta\varsigma$ is intransitive. Delitzsch (p. 96) and Baumgartner (p. 48) think that the verb, though transitive, lacks an object. In both cases, they are forced to the conclusion that the Greek makes little sense if understood in these different ways. Similarly, Lagarde (p. 15) thinks that the Greek text is corrupt. These translation problems should rule out the suggestion that לִלְךָ should be emended to לִינ (Bickell, WZKM p. 91).

In addition to the problem of the meaning, it can be seen that the verb has been translated as if it were a second person singular rather than a third person plural. Also, the term $\text{לִלְךָ} \text{לֵךְ}$ is not represented in the Greek text. The meaning attributed to the verb and the omission of $\text{לִלְךָ} \text{לֵךְ}$ are almost certainly related. At 4:21 $\text{לִלְךָ} \text{לֵךְ} \text{לִלְךָ}$ has not been understood as relating to sight. $\text{לִלְךָ} \text{לֵךְ}$, taken as the subject of the verb, has been translated as $\alpha\acute{\iota} \kappa\eta\gamma\alpha\iota \sigma\omicron\upsilon$, 'your fountains', and an object ' $\sigma\epsilon$ ' has been supplied for the verb, thus, 'so that your fountains may not forsake you'. While this can be made to make sense at 4:21, it is an impossible interpretation at 3:21. The translator has therefore

Ch. 3:21

suppressed $\gamma\eta\eta\eta$ and supplied a new subject for the verb by making it second person. He is forced into this position by his understanding of $\eta\eta$ as meaning 'neglect' or 'forsake', and by relating $\gamma\eta\eta\eta$ to $\eta\eta$, 'spring' rather than to $\eta\eta$, 'eye'. Frankenberg (p. 33) was of the opinion that $\gamma\eta\eta\eta$ was incorporated into the sense of $\eta\eta\eta\eta$ but it would be difficult to substantiate this. Vogel (p. 17) proposed only that the Greek translator had read $\eta\eta\eta$ with the other versions.

The addition of the possessive pronoun in 21b to read 'my counsel and understanding' has the same function as the additional adjectives in the terms 'good counsel' and 'holy understanding' (2:11), that is, to give a good sense to the otherwise morally neutral terms חֵסֶד and מִדָּה. A note on the translation of חֵסֶד may be found at 2:7.

It would be a mistake to accept with Whybray (p. 29) that, in referring 'ability' and 'prudence' to the wisdom teacher, the Septuagint has 'probably preserved the original text'.

The Syriac translator has interpreted ܐܠܗܝܢ ܕܡܪܝܚܐ on the basis of the root ܐܠܗ, thus, ܐܠܗܝܢ ܕܡܪܝܚܐ, 'let it not be a light thing in your eyes to keep my teaching and my doctrines'. Whether this is an interpretation or rests on a confusion between the roots ܐܠܗ and ܐܠܗܝܢ or ܐܠܗܝܢ is difficult to say. Most commentators relate the reading to the root ܐܠܗܝܢ (cf. Vogel p. 17; Umbreit p. 35; Lagarde p. 15; Delitzsch p.96 ; Baumgartner p. 49; Pinkuss, ZAW p. 126; Toy p. 76; Wutz/p. 381; BHS). However, a similar translation is found at 4:21 for ܐܠܗܝܢ which might suggest an interpretation rather than a mistranslation. Another possibility raised by Bickell (WZKM p. 91) is that the Syriac is influenced by the Greek. The verb παραρῶ in the sense 'to treat carelessly or neglectfully' is certainly quite close in meaning to the Syriac verb, and both versions have singular forms against the plural of MT. Although the Syriac is basically a translation of the

Ch. 3:21,22

Hebrew, as the inclusion of ܐܝܢܐ demonstrates, Greek influence is not impossible (indeed there is unmistakable evidence that it was present in the second half of the verse - see Introduction p. xxxvii).

The form ܐܝܢܐ can be understood either as an imperative or an infinitive (as is the case also with ܐܝܢܐ in pointed script). The Syriac translator has taken the form as an infinitive and, in conjunction with the singular verb in 21a, has been able to tie the two parts of the sentence neatly together. This construction is found only in the Peshitta.

The presence of the first person suffixes in the terms 'my teaching' and 'my doctrines' is clearly a reflection of the Greek pronoun ἐμην. One might compare 2:11 where the same two words are supplied with the adjectives 'good' and 'holy', again following the earlier example of the Septuagint.

The Targum in 21a agrees with the Peshitta against MT in reading ܐܝܢܐ ܕܝܢ ܕܝܢ ܕܝܢ, 'let it not be a light thing in your sight'. MS 1106 has the same prefix as MT in reading ܐܝܢܐ and, according to Levy (Vol. I p. 222) possibly also reading ܐܝܢܐ although this variant is not attested in the collation of Pinkuss. Even if that reading could be substantiated, the singular form of the verb would betray its relation to the reading of the other Targum texts.

In 21b, as against the Peshitta, the Targum follows the Hebrew. The verb ܐܝܢܐ is taken as an imperative and there are no additional suffixes in the nouns. This means that the Targum, to some extent, has the same lack of coherence in v. 21 as is present in the Hebrew text. That the verb in 21a is in the singular means that the command of 21b concerns 'that which is not to be treated lightly' rather than 'knowledge and discretion'. This is essentially the same exegesis as that of the Peshitta.

v. 22

The Greek translation of this verse adequately conveys the meaning

Ch. 3:22,23

of the Hebrew, although the construction differs somewhat. In the Hebrew the subject of וַיִּחְיֶה is נַפְשְׁךָ and מִדְּמָךְ (v. 21). The Greek reads, 'that your soul may live and grace may be around your neck'. Thus $\psi\chi\eta$ and $\chi\rho\iota\varsigma$ become the subjects of their respective clauses. This is no more than a different presentation of the Hebrew (Toy p. 76), and is part of the inevitable variation that takes place in the translation process.

The two extra lines in the Greek, 'for it will be healing to your flesh and medication for your bones' are a quotation, with small changes, of v. 8. The addition of v. 8 at this point was clearly intended to indicate extra benefit that would be derived from observing the admonition of the wisdom teacher.

The Syriac and the Targum follow MT in this verse.

v. 23

The term בְּטָרִיף , 'securely', is expanded in the Greek, which reads $\kappa\epsilon\kappa\omicron\iota\theta\omega\varsigma \epsilon\nu \epsilon\lambda\eta\eta\nu\eta$, 'confidently in peace'. A similar Hexaplaric reading, $\epsilon\nu \epsilon\lambda\eta\eta\nu\eta \kappa\epsilon\kappa\omicron\iota\theta\omega\varsigma$, is found at 1:33 as a translation of בְּטָרִיף (Field Vol. II, p. 313). There is clearly a connection between the two readings (the Hexaplaric reading probably being influenced by the Septuagint text at 3:23). One might compare the expressions בְּטָרִיף and בְּטָרִיף at Psalm 4:9, translated by $\epsilon\nu \epsilon\lambda\eta\eta\nu\eta$ and $\epsilon\kappa' \epsilon\lambda\pi\iota\delta\iota$. There may be associations with the psalm text at this point, as is also suggested in the following note on the Syriac at 3:24. The expansionary element $\epsilon\nu \epsilon\lambda\eta\eta\nu\eta$ is suppressed in MS 23. A simpler solution expressed by Lagarde (p. 16) is that the Greek has preserved a double translation of בְּטָרִיף .

The addition of the adjective $\kappa\alpha\tau\omicron\upsilon\varsigma$ is typical of many such additions of this word throughout the translation.

In 23b the Syriac translator has taken אֲנִי as second person rather than third person feminine, and thus his translation, אֲנִי , 'you will not stumble with your foot'. To take the verb

Ch. 3:23,24

in this way he has also had to supply the preposition 'ל' for the term ללכת. The reason for this approach seems to have been the desire to maintain the second person subject from 23a (לך, 'you will walk').

The Targum follows MT.

v. 24

On the basis of the Greek reading ἐὰν γὰρ καθῇ, 'for if you sit', many commentators have suggested that the Hebrew אם תשכב, 'if you lie down' should be emended to אם יושב, 'if you sit', especially as the same Hebrew verb is used also in 24b and is there translated by καθεύδειν, 'to lie down' (Hitzig p. 25; Lagarde p. 16; Nowack p. 21; Baumgartner p. 49; Bickell, WZKM p. 91; Steuernagel p. 283; Gemser p. 28; Barucq p. 62; McKane p. 298; Brockington p. 157; BHS). Ewald (p. 85) rejected this emendation, arguing that the contrast in the Hebrew was not between standing and sitting, but between going by day and lying by night. Driver (Textus IV, 1964, p. 80) attempts to relate the two readings by suggesting that שכב is an abbreviation of תשכב. However, this must be viewed as somewhat speculative. Perhaps more compelling is the observation of Toy (p. 76) that all the versions vary the expressions in 24a and 24b and that these are rhetorical variations. It may be added to this that the Greek translator expresses other Hebrew phrases in this verse slightly differently in that לֹא תִירָא, 'you will not fear' and וְעֵרְכָה שְׁנָתְךָ, 'and your sleep will be sweet', are given by the expressions ἀφοβος ἔσται, 'you will be fearless' and ἡδυναι ἔσται. 'you will sleep sweetly'. These are clearly stylistic alterations to produce balanced expressions in both parts of the verse. These small changes, however, should add to the caution that one might feel about justifying emendations of the reading שכב by citing the Greek.

The Syriac translator varies the meanings of the identical Hebrew verbs in 24a/24b by making the first refer to sleep and the second to lying

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down, ܕܠܝܬܐ ܕܡܪܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ,
'and you will sleep and will not fear; and you will lie down and your sleep
will be sweet to you'. The grammar has also been simplified to some extent
by the removal of the 'if' clause so that all the verbs are joined by
simple 'and' connections (see Introduction p. xxxix). Perhaps the most
striking thing about this reading is that it is almost identical with that
of the Vulgate (excepting the 'if' clause) - si dormieris non timebis,
you will rest and your sleep will be sweet'. The answer to this similarity
may lie with the phraseology of Psalm 4:9, וְשָׁלוֹם יִחְדּוּ אַסְכֵנָה וְאֶישׁן, 'in
peace I will both lie down and sleep' (Syriac, ܕܠܝܬܐ ܕܡܪܝܬܐ ܕܥܡܪܐ,
Vulgate, requiescam et dormiam). The association of the terms and
vocabulary is more apparent in the Vulgate, but it is likely that both
translators drew on the familiar idiom of the Psalm text in their trans-
lation of Proverbs 3:24, thus producing the remarkable similarity of the
two versions (for the association of Proverbs 3:24 and Psalm 4:9 see
McKane p. 298).

The Targum in 24a has a conflate text in that it combines the reading of the Peshitta with that of MT. In 24b it basically follows the Peshitta, thus, *וְאִם תִּשְׁכַּב וְלֹא תִירָדָל וְחֶסֶד וְחֶסֶד שְׁנֵי*, 'if you lie down and sleep you will not fear, and you will lie down and your sleep will be sweet'. If the words *וְאִם תִּשְׁכַּב* were removed, the reading would be almost identical with the Peshitta (only the indirect object being suppressed). The use of the conjunction *וְאִם* in the Targum is in fact a Hebraism and is corrected in MS 1106 to *וְאִם*.

vv. 25, 26

The admonition, 'do not be afraid of sudden panic' ($\alpha\kappa\eta\beta\ \tau\eta\beta\eta$), is found in the Greek as, $\text{o}\delta\ \varphi\omicron\beta\eta\theta\eta\sigma\eta\ \kappa\tau\omicron\eta\sigma\iota\nu\ \xi\kappa\epsilon\lambda\theta\omicron\upsilon\sigma\iota\nu$, 'do not be afraid of approaching terror'. The participle $\xi\kappa\epsilon\lambda\theta\omicron\upsilon\sigma\iota\nu$ incorporates the Hebrew term $\alpha\kappa\eta\beta$, as the verb $\xi\pi\epsilon\rho\chi\omicron\mu\alpha\iota$ not only means 'to come upon'

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but is used especially with the sense 'to come suddenly upon' as applied to events or conditions (L.S. p. 618.I.2). The use of this participle, however, has been determined primarily by a desire to produce exact parallelism with 25b which reads, οὐδε ὄρμας ὁσεβῶν ἐπερχομας, 'neither the approaching assaults of the ungodly'. It can be seen that ἐπελθουσιν and ἐπερχομας have been used to produce an equivalent in both parts of the verse.

The translator has also attributed to 25b a different sense from that which is now usually given to it, i.e. '(do not be afraid of) the ruin of the wicked when it comes'. He has seen in מַיְמֵי מָוֶן a reference not to the destruction of the wicked, but the violent onrush of the wicked which is directed against the righteous. This interpretation is possible in that there is a certain ambiguity in the Hebrew text. The 'storm of the wicked' can be understood either as something that happens to them, or as something that is done by them (Umbreit p. 37), although Toy (p. 77) points out that 1:26,27 describes 'the storm' (מָוֶן) as a catastrophe which befalls the wicked. Whatever the merits of the interpretation, the translation of מָוֶן by ὄρμη is very apt, compared with the obscure rendering at 1:27. The word ὄρμη means 'rapid motion forwards', an 'onrush' or 'assault', and is used frequently of violent physical phenomena such as the rage of a fire or the shock of a wave (L.S. 1253.I.2).

For the difficult Hebrew of 26a, כִּי יְהוָה יִהְיֶה בְּכֹסֶלֶךְ, 'for the Lord will be your confidence', the Greek has ὁ γὰρ κυριος ἐστι ἐκ πασῶν ὁδῶν σου, 'for the Lord will be over (or on) all your ways'. It has been suggested therefore that the Greek translator had a text which read מְלִכְךָ, 'on your ways' (Toy p. 77; Barucq p. 62; Ehrlich p. 21; BHS), or מְלִכְךָ כָּל (Lagarde p. 16; Nowack p. 22; Baumgartner p. 50; Oort, TT p. 387; McGlinchey p. 24;), or, less probably, מְלִכְךָ (Umbreit p. 38). Jaeger (p. 32) originally proposed that מָוֶן was the basis of the Greek

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reading. Ehrlich and Oort add that MT should nevertheless be retained. Graetz (MGWJ p. 149) observed that the Greek was no more intelligible than MT, and McKane (p. 298) likewise noted that the translator was simply paraphrasing a difficult text.

In the Septuagint generally the term לֶבַע is rarely dealt with in a satisfactory way. The most accurate translation is found at Psalm 78:7 (Septuagint 77:7) where לֶבַע is given by την ἐλπίδα αὐτῶν , 'their hope'. Generally, however, the word was not known as the following renderings demonstrate:- οἶκος , 'house', Job 8:14; χονν , 'dust', Job 31:24; σχανδαλον , 'offence', Psalm 49:14 (Septuagint 48:14). These are all the instances where לֶבַע is thought to have the meaning 'confidence'. This would support the view that the translator of Proverbs would have been at a loss to deal with לֶבַע . That he should have fastened on the figure of the paths not only stems from the imagery of the stumbling foot in 26b, but has probably also been influenced by the proximity and subject matter of v. 23. The Greek of v. 23 reads, 'that you may traverse all your ways (καὶ τὰς ὁδοὺς σου) confidently in peace, and that your foot may not stumble'. Verse 26 and v. 23 both have a description of the stumbling or tripping foot. It is an easy step to relate the verses to each other, and it is very likely that the phrase καὶ τὰς ὁδοὺς σου of v. 23 was used by the translator to fill in a meaning for the unknown לֶבַע in v. 26.

That the Greek translator did connect the two verses in this way is strengthened by the translation offered for לֶבַע , 'from being caught'. In this instance the Hebrew is depicting the foot being caught or arrested in a snare or entanglement of some kind. To match this, Lagarde (p. 16) has suggested that the Greek συνελθῆς , 'totter', should be emended to read συνληθῆς 'be caught' or, following Semler, ἀγρευθῆς , 'be caught', as is the reading of MSS 23 and 252 margin. The reading of MS 23, however, is clearly a correction to MT as is also its

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reading $\tau\eta\rho\eta\epsilon\iota$ instead of $\epsilon\pi\epsilon\iota\sigma\epsilon\iota$. Rather than altering the Greek text by way of emendation, it might be better to suggest that the translator maintained the imagery of v. 23, i.e. the stumbling foot. Thus the reading $\epsilon\pi\epsilon\iota\sigma\epsilon\iota$, 'support' also fits the image of stumbling and falling. It seems reasonable to suggest from this that the Greek translator did see vv. 23 and 26 as being closely related and that he utilised this observation in determining his presentation of v. 26.

In 25a the Peshitta follows MT, although its translation of $\gamma\eta\eta$ by ܠܡܕܝܬܐ , 'disturbance' or 'tumult' has probably been coloured by the Greek $\kappa\tau\omicron\eta\sigma\iota\varsigma$, 'agitation', as was also the case with $\theta\omicron\rho\upsilon\beta\omicron\varsigma$ (see 1:27), which is a synonym for $\kappa\tau\omicron\eta\sigma\iota\varsigma$. In 25b the Greek exegesis has been followed in the reading $\text{ܡܢ ܠܡܕܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$, 'and from the assault of sinners when it comes'. Not only has ܡܢ ܠܡܕܝܬܐ been taken in the same way as in the Greek, but the actual phrase

ܠܡܕܝܬܐ ܕܚܝܬܐ , 'assault of sinners' has clearly come from the Greek $\delta\omicron\rho\mu\alpha\varsigma \delta\omicron\sigma\epsilon\beta\omega\nu$. One may compare 1:27 where the translation of $\pi\alpha\iota\omega$ likewise followed the Septuagint. However, it can also be observed that, in smaller matters, the Syriac follows the Hebrew rather than the Greek. 'Assault' is singular, agreeing with MT against the plural form $\delta\omicron\rho\mu\alpha\varsigma$, and the construction ܠܡܕܝܬܐ ܕܚܝܬܐ follows ܚܝܬܐ ܕܚܝܬܐ rather than the participial construction $\epsilon\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\alpha\varsigma$. This would suggest that the translator was basically following the Hebrew text, but made use of the Greek to deal with particular problems of interpretation (see Introduction p. xxxvii).

The Targum has followed the Peshitta, as can clearly be seen in the reading ܡܢ ܠܡܕܝܬܐ ܕܚܝܬܐ , 'assault of the wicked'. The basic interpretation of 25b has come from the Syriac, although the term ܡܢ ܠܡܕܝܬܐ has come from MT as a correction to ܠܡܕܝܬܐ . The reading ܡܢ ܠܡܕܝܬܐ ܕܚܝܬܐ , 'mercy of the wicked' of Miqraoth Gedoloth makes little sense and should be regarded

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as a corruption of קנ"ח (cf. Jastrow p. 459; Levy, Vol. I p. 255).

In v. 26 the Syriac translator has avoided the difficulty of ܕܠܝܬܐ in his rendering, 'for God will be with you (ܕܡܠܝܬܐ)'. The meaning of ܠܝܬܐ was known to the translator of the book of Job, being translated by ܠܠܝܬܐ, 'confidence' at Job 8:14 and 31:24. The translator or translators of Psalms, however, relied on the Greek to supply its meaning, thus, Psalm 49:14 (Syriac 49:13) ܠܠܝܬܐ, 'stumbling block' (Greek, σκανδαλον), and Psalm 78:7 ܕܠܝܬܐ, 'their hope' (Greek, την ἐλπίδα αὐτῶν). The translator of Proverbs did not know ܠܝܬܐ in the sense of 'confidence' and probably felt unable to utilise the Greek reading ἐκ τῶν πασῶν ὁδῶν σου, which is an obvious paraphrase. His translation is a neat avoidance of the obscurity of ܕܠܝܬܐ. There is a possibility, however, that he construed ܠܝܬܐ in the sense of 'loins', 'flank' or 'side', as is the case in the Vulgate, i.e. latere tuo (cf. Dahood p. 10). If this were the case though, one would have expected a more positive translation of ܠܝܬܐ to emerge. In the present translation it has, in effect, been ignored.

The Targum has gone its own way regarding ܕܠܝܬܐ which it gives as ܕܡܝܬܐ. Levy (Vol. II p. 177) indicates that the term ܡܝܬܐ, 'help' is commonly found in the idiom ܕܡܝܬܐ ܕܝܝ ܕܡܡܪܐ, 'the Memrah of God is in your help'. This is an obvious circumlocution meaning simply 'God is your help'. The Targum at Proverbs 3:26, therefore, should be translated, 'for God will be your help'. By using this idiom, the Targumist has in effect duplicated the difficult construction with 'ܝܕ', and with the translation 'help' or 'support' has arrived at a reasonable interpretation of the sense of ܠܝܬܐ, with God understood as the object of trust. There is little reason to suppose, with Graetz (MGWJ p. 149) that the Targumist had a Hebrew text which read ܕܡܝܬܐ.

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For the Hebrew, 'do not withhold good from those to whom it is due' (וְלִפְנֵימֹכֶת), the Greek has μη ἀποσχή εἰς ποιεῖν ἐνδεῖν, 'do not refrain from doing good to the needy'. This is the only place in the Septuagint where ἐνδεῖς is found as a translation of לָפְנֵי. Cohen (p. 19) and Ehrlich (p. 21) support ἐνδεῖν as an interpretation of וְלִפְנֵימֹכֶת, whereas Frankenberg (p. 34) favours emending to וְלִפְנֵימֹכֶת. In this case ἐνδεῖν is viewed as an addition of the translator, with ποιεῖν being taken as the translation of וְלִפְנֵימֹכֶת. However, it is not clear how the simple infinitive could have been derived from the form וְלִפְנֵימֹכֶת, and it seems more satisfactory to treat ποιεῖν as an anticipation of נַעֲשֶׂה in 27b. Dahood (p. 10) was nevertheless impressed by the suggestion of Frankenberg, but explained the Greek infinitive as stemming directly from וְלִפְנֵימֹכֶת. He relates the Hebrew לָפְנֵי to the Ugaritic root **l**^c**l**, 'work'. It seems inherently improbable, however, that the Greek translator could have had any knowledge of such an ancient root. In addition to that, one would still have to explain how the Greek infinitive was derived from the complex Hebrew form that stands in MT.

Mezzacasa (p. 121) followed by Barucq (p. 64) suggested emending the Hebrew to מִלִּפְנֵימֹכֶת, 'from the poor', as an explanation for the reading ἐνδεῖν. Apart from the plausibility of the emendation as such, one would have to note that the preposition 'ל' is intrusive and awkward in this construction, where, following the verb 'withheld', one would have expected to find only the preposition מִן.

That the Greek reading is interpretative is confirmed by 27b which reads ἡνίκα ἂν ἔχῃ ἡ χεὶρ σου βοηθεῖν, 'whenever your hand is able to help'. The translation of נַעֲשֶׂה, 'to do' by βοηθεῖν is maintaining the interpretation of assistance given to the poor or needy. This is not the intention of the Hebrew which seems to describe purely neighbourly relations.

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It is significant that where this is made clear (v. 28) in the expression, 'do not say to your neighbour go, etc.' the Greek reads only, 'do not say go etc.'. By omitting the term $\eta\gamma\gamma\eta$ the translator is able to sustain, in v. 28, admonition directed towards relations between the well-to-do and the poor. The suggestion of Lagarde (p. 16) that $\eta\gamma\gamma\eta$ is an addition to the Hebrew text is rightly rejected by Baumgartner (p. 50) and Toy (p. 78). That vv. 27 and 28 have been related in this way in the Greek is further demonstrated by the translation of $\eta\kappa\alpha\ \omega\tau\iota$, 'when you have it with you' as $\delta\upsilon\sigma\alpha\tau\omicron\upsilon\ \sigma\omicron\upsilon\ \delta\upsilon\tau\omicron\varsigma\ \epsilon\delta\ \kappa\omicron\iota\epsilon\iota\nu$, 'when you are able to do good'. This interpretation is built up from elements in v. 27. Thus 'when you are able' reflects $\eta\gamma\iota\alpha\ \delta\iota\ \epsilon\chi\eta\ \eta\ \chi\epsilon\iota\rho$, 'when your hand is able (for this usage of $\epsilon\chi\omega$ see L.S. 750. III. 1), and $\epsilon\delta\ \kappa\omicron\iota\epsilon\iota\nu$ is a repetition of the same phrase in 27a. A consistent exegesis is maintained in the Greek which necessitates not only particular interpretations such as $\epsilon\upsilon\delta\epsilon\eta$ and $\beta\omicron\eta\theta\epsilon\iota\nu$, but the use of additional phrases such as $\epsilon\delta\ \kappa\omicron\iota\epsilon\iota\nu$ and the suppression of a key Hebrew term in $\eta\gamma\gamma\eta$.

The extra line in the Greek, 'for you do not know what tomorrow will bring forth', is from 27:1. It has been suggested by the phrase in v. 28, 'tomorrow I will give', and serves as an additional warning against procrastination. The internal connection between the Proverbs texts is so obvious, it is difficult to see what point McGlinchey (p. 26) is attempting to make in drawing attention to a similar line found in Amen-em-ope. That such an admonition existed in Egyptian Wisdom literature indicates only the general background of the saying. It in no way alters the conclusion that the Greek line in 3:28 is drawn from 27:1. To suggest that it has come directly from Amen-em-ope is inconceivable.

The Syriac of 27a

הנהגה, אלא אלא אלא ,

'do not refuse to do what is good', is based on the Greek μη ἀποσχη εἶ
ποιεῖν. (Pinkuss, ZAW p. 96). The Syriac translator has not included the

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Greek term ἐνδεῖν in the reading at this point, but it is possible that the term emerges in the next verse (see below).

The second part of the verse, **ܠܡܐ ܕܡܥܬܐ ܕܐܬܝܬܝܢ ܠܡܪܒܐ**, cited in the Thesaurus Syriacus (Col. 2703), is translated there as 'quantum possis facere', (as much as you are able to do). An interesting conditional element is therefore introduced into the Peshitta rendering. A quantitative limit according to one's means or ability determines the level of doing good. As an exegesis there is a similarity here with the Vulgate which has, noli prohibere beneficere eum qui potest si vales et ipse benefac, 'do not prevent him who is able from doing good, and if you can, do good yourself'. There are wide differences in the details of the respective translations, but both have a conditional or limiting element in 27b, instead of the simple time clause of MT. Both versions may be reflecting what was a commonly known and widely accepted understanding of the meaning of this text.

In v. 28 the translator transposes **וַיֵּשׁ אַחֲרָי** to the beginning of the verse. There is no apparent advantage in doing this, although it may have been thought to make a better connection between vv. 27 and 28. There is also a minor addition in the Syriac text in the expression **ܕܠܐ ܕܡܥܬܐ ܕܐܬܝܬܝܢ**, 'do not say to your neighbour, "Go, and come, return tomorrow"....'. The additional verb **ܕܠܐ** adds some emphasis to the command to return, although one could perhaps translate the phrase **ܕܠܐ ܕܡܥܬܐ ܕܐܬܝܬܝܢ** more idiomatically as, 'and come back tomorrow'. The particle **ܕ** in the word **ܕܠܐ** should be understood as introducing direct speech (Robinson p. 16), so that **ܕܠܐ** can then be taken straightforwardly as the imperative of **ܐܘܪ**, 'go'. If one compares the Targum at this point, it reads, **ܠܐ ܚܝܡܪ ܠܚܢܪܟ ܐܝܝܠ ܘܚܘܒ**, 'do not say to your neighbour, "Go and return"....'. The constructions and syntax in the Targum correspond exactly with those of MT.

Ch. 3:27,28,29

The Targum in 27a, לא תִּתְנָלִי לַמַּעֲוֹן שְׁפִיר, 'do not refrain from doing good', follows the Peshitta, whereas in 27b and 28, it follows MT. In 27b the Targum has a straightforward time clause and reads the Qere HUCA יִי. The observation of Kaminka/(p. 179) that the Targum has had an influence upon the Greek in 27a fails to take account of the interaction of all three versions and how this operates over the verse as a whole.

v. 29

The rendering of נָחַם by a plural נָחָם (but with a singular, נָחַם, in v. 30) is no more than a vagary of translation. The phrase יוֹשֵׁב לְנֶחֱם, 'dwelling confidently', is translated by two participles κατοικουντας και περιθουτας εἰς σοι, 'dwelling with you and trusting in you', however, there is no expansion of נָחַם as at 3:23.

The Syriac and Targum texts are almost identical, but the small differences between them are significant when considering their relationship to each other. The Syriac connects 28b to the first part of the verse by using the relative particle, כִּי, 'who is dwelling', whereas the Targum follows the construction of MT exactly, וְהוּא יִתִּיב,

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'and he is dwelling'. In the matter of word order the Peshitta has the object immediately after the verb, whereas the Targum follows the word order of MT.

v. 30

The use of the root נָלַח in 'Do not contend with a man for no reason', suggests that the setting envisaged in the Hebrew is very likely that of the legal suit (McKane p. 300), although it also has a more general application. Although the Greek word is not particularly associated with legal settings (Jaeger p. 33; Baumgartner p. 51), the Greek translator adequately conveys the type of characteristic to be avoided by the use of the rather uncommon verb $\phi\iota\lambda\epsilon\chi\rho\omega$, 'exercise enmity', which occurs only here in the Septuagint. The $\phi\iota\lambda\epsilon\chi\theta\eta\varsigma$ is a lover of strife and quarrels. The underlying sense of the Greek, therefore, is to avoid becoming addicted to futile wrangles.

The second part of the verse, $\text{וְכִי תַלְמִיד לֹא יַעֲשֶׂה לְרֵעֵךְ רָע}$, 'when he has done you no harm', appears in the Greek as $\mu\eta\ \tau\iota\ \sigma\epsilon\ \epsilon\rho\gamma\alpha\sigma\eta\tau\alpha\iota\ \kappa\alpha\chi\omicron\nu$, 'lest he do you some evil'. The translator introduces the threat of reprisal as a disincentive to becoming entangled in quarrels. (While Baumgartner p. 51 notes that לֹא יַעֲשֶׂה has been read as if it were יִשָּׁע , Toy p. 78 suggests that the translator either read יִשָּׁע or לֹא יִשָּׁע , neither of which is likely.) This may be no more than manipulation of the text to produce a desired result. It could be the case, however, that לֹא יַעֲשֶׂה was taken in the sense of 'certainly' as it is frequently found in curse or threat formulae as used in the idiom of 'threats confirmed by an oath' (Gesenius-Kautzsch §149a, ff). If this were so, the translator would have read the Hebrew as, 'do not contend with a man for no cause, he will certainly do you harm'. Strictly speaking, the verb should be in the imperfect to make this translation consistent. Nevertheless, this understanding of לֹא יַעֲשֶׂה might lie at the root of the translation that now appears in the Septuagint.

Ch. 3:30,31

The Peshitta lacks 30b, which is one of the few omissions to be found in this version (Frankenberg p. 14). The reason for this may be the evasion of a delicate moral problem. The text as it stands enjoins that one should inflict no harm on someone who has caused you no harm. It leaves unanswered that problem of how one should respond to someone who has caused harm. These moral subtleties are entirely avoided in the Peshitta, which has an absolute unconditional command, 'do not strive with a man wrongfully' (Oort, TT p. 387; Baumgartner p. 51; Pinkuss, ZAW p. 126). Toy (p. 78) takes the view that the Peshitta reading is merely a simplification of the grammar and not the evasion of a moral dilemma. The Hebrew text, however, is not particularly complicated grammatically so that this is not a very forceful argument. That the translator has felt the weight of a moral problem is reinforced to some extent by the use of the term **לא**, 'wrongfully' as a translation of **בזדון**. One may compare the note at 1:17 where it was also observed that a particular moral emphasis was placed on the term **לא**, and that this changed the interpretation of the passage.

The Targum reproduces MT.

v. 31

As its translation of **אל תאכזב איש**, 'do not envy a man of violence' the Greek has **μη κτησθαι κακων ανδρων βουλην**, 'do not acquire the reproaches of wicked men'. Many commentators have noted that the Hebrew has been read, not on the basis of the root **אכזב**, 'envy', but on the basis of **אקב**, 'acquire' (probably firstly by Jaeger p. 33). For the expression **κακων ανδρων βουλην**, it is generally accepted that **βουλην** is a translation of **אכזב**, with **κακων** being supplied by the translator (Jaeger p. 33; Umbreit p. 41; Baumgartner p. 51; Toy p. 83; Barucq p. 64). It is of interest to observe in this connection that **אכזב** is never translated in Proverbs as 'violence'. Three other instances to

Ch. 3:31

note particularly are 4:17 סמך ו'י' , $\text{οἶνον δε παρανομον}$, 'lawless wine'; 16:29 $\text{סמך ש'א, ἄνθρωπος παρανομος}$, 'lawless man'; 26:6 סמך ש'ת, πίνει , 'drinks violence', δνειδος ποιειται , 'brings about reproach'. This supports the view that δνειδη is a translation of סמך at 3:31, but it is also apparent that κακων is not simply a random supplement by the translator as is suggested in the commentaries. The term κακων has sprung from the association of סמך and παρανομος as 4:17 and 16:29 demonstrate. This means that סמך could have been translated twice at 3:31, firstly as a noun (δνειδη) and the object of the verb, and secondly as an adjective (κακων) describing ש'א .

In 31b it has been suggested that אל תבחר , 'do not choose', should be read as אל תחחר , 'do not be vexed at', with reference being made to the Greek μηδε ζηλωσας (Hitzig p. 27; Oort, TT p. 387; Steuernagel p. 283; Wutz, BWAT p. 289; McGlinchey p. 27; McKane p. 300; BHS: cf. also Renard p. 58). This is opposed by Nowack (p. 23), Toy (p. 83) and Gemser (p. 30). It has been noted that the roots חך and חרך appear in a similar construction and in parallelism at Psalm 37:1 and Proverbs 24:19. While these Hebrew models might support the emendation proposed at Proverbs 3:31, it is less certain that the Greek offers the same support. At Psalm 37:1,7, אל תחחר is translated by μη παραζηλου , 'do not be vexed at', and this does offer some support for the suggestion that the Greek is based on a similar reading at Proverbs 3:31. However, at Proverbs 24:19, אל תחחר (in parallel with אל תקנא) is mistranslated as μη χαίρει , 'do not rejoice' (probably reading אל תחחר , root חך , 'rejoice'). Since this is the only certain occurrence of the root חרך in Proverbs, it seriously weakens the suggestion that the translator was aware of its meaning in the Hithpael form, or of its association with the root חך . This is also indicated by the translation of אל תקנא as μη αχθησ at 3:31. Even so, some account has to be given for the reading μηδε ζηλωσας at 3:31.

Ch. 3:31

The root *ζηλω* is found six times in Proverbs, three times as a translation of *אָפּ* (23:17, 24:1, 19). The other three occurrences are all within Chs. 1-9 (3:31, 4:14 and 6:6). It is these last three that are of interest for the point in question:-

3:31 ואל תבחר בכל דרכיו, 'do not choose any of his ways',

μηδε ζηλωσῃς τας ὁδους αὐτων, 'do not envy his ways'.

4:14 ואל תאשר בדרך רעים, 'do not walk in the way of evil men',

μηδε ζηλωσῃς ὁδους παρανομων, 'do not envy the ways of transgressors'.

6:6 ראה דרכיה וחכם, 'consider her ways and be wise',

και ζηλωσον [δων τας ὁδους αὐτου, 'consider and covet its ways'.

In all three cases *ζηλω* is being used to intensify the force of the original Hebrew verb. (It is interesting to note that all of these exhortations are bound up with the figure of ways or paths.) In the first two cases the Hebrew verb is entirely replaced, while, in the third example *ζηλω* appears as an auxiliary verb to strengthen the force of the Hebrew 'consider'. There is no connection between the Hebrew verbs apart from their use in the figure of the paths, and that they lend themselves to being strengthened in the way found in the Greek. Having observed that *ζηλω* is used in this way by the translator, it tends to weaken further any support that might come from the Greek for emending the Hebrew text at 3:31b.¹

The Peshitta follows MT with the possible exception of its translation of *אָפּ* as *Δολ* *ἰβν* 'wicked man'. Although the

translator has clearly followed the singular of MT his understanding of

אָפּ may have been coloured by the Greek *κακων ἀνδρων*. Like the

Septuagint, the Peshitta never renders *אָפּ* as 'violence' in Proverbs, and in several instances is clearly influenced by the Greek in its translation

of this word, e.g. 4:17, *אָפּ* *י'י*, *οἶνον δε παρανομου* 'lawless wine',

Ἰβν *ἰμμο* 'wine of deceit'; 16:29 *אָפּ* *א'א*, *ἀνηρ παρανομος*,

¹ See Introduction p. XXI.

Ch. 3:31,32

'lawless man', לֹא צַדִּיק 'wicked man; and, especially, the mistranslation at 13:2, נַפְשׁ בְּוִדִּים חָסֵם, literally, 'the soul of the treacherous (will eat) violence', ψυχαι δε παρανομων δλουνται άωροι, 'the souls of transgressors will perish prematurely', נַפְשׁוֹת הַצְּדִיקִים יִפְּחוּ מִלְּפָנֵי יְהוָה 'the souls of the wicked will perish'.

The Targum is identical with the Peshitta, apart from its translation of בְּוִדִּים חָסֵם which it gives as בְּוִדִּים חָסֵם, 'violent man'. Both Peshitta and Targum translate וְלֹא תִבְחַר as לֹא תִבְחַר / וְלֹא תִבְחַר, 'do not desire/choose'.

v. 32

The translation of יְהוָה יְהוָה by ἀκαθαρτος ἐναντι κυριου, 'unclean before the Lord', is similar to other translations of the same phrase in Proverbs, e.g. 16:5, ἀκαθαρτος παρα θεου, 'unclean with God'; 20:10 ἀκαθαρτα ἐναντιον κυριου, 'unclean before the Lord'. This is the language of the cult and no doubt stems from the fact that יְהוָה יְהוָה is otherwise found only in the Book of Deuteronomy. That יְהוָה יְהוָה in Proverbs is probably not a cultic expression but part of the language of international Wisdom (McKane p. 301) is a distinction that could not be expected of the Greek translator.

The designation of the פְּסוּלִים, 'perverted man' as a παρανομος is possibly coloured by the religious setting which is presupposed here by the translator. At 14:2 the פְּסוּלִים is accurately designated as a σκολιαζων. (For the observation of Gemser p. 30 and Prijs p. 62 that παρανομος represents a Torah-centred view, see note at 1:8 and 1:19.) The addition of κα is again an indication of the fortuitous way in which the translator uses this word. It is offset by 31b, where ל in the Hebrew is unrepresented in the Greek.

Umbreit (p. 42) notes that, in 32b the translator has related דָּבָר, 'his counsel' back to פְּסוּלִים and not to יְהוָה. By this logic, the translator

Ch. 3:32

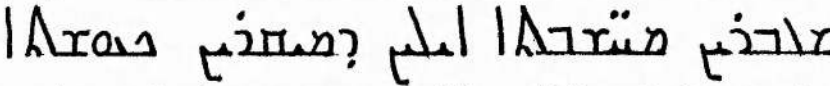
would be forced to supply a negative so that it could be said of the perverse man that his counsel was not with the upright, thus his rendering 'he (the perverse man) will not sit in council with the righteous'. Alternatively the translator may have wished to emphasise not so much the privileged position of the upright, who share God's counsel, as the inevitable exclusion from such a company which falls to the wicked. In this case his interpretation would not be based on a misunderstanding, but would be a presentation of a different aspect of God's relations with the upright and the wicked from that of MT. Jaeger (p. 34) draws attention to a similar sentiment at 15:12 μετα δε σοφον οδχ ὁμιλησει, 'he (the scorner ρη/ἀκαίδευστος) will not associate with the wise. There is little likelihood that the reading ἐν δε δίκαιοις οὐ συνεδριάζει, 'he will not sit in council with the righteous' is based on a text different from that of MT (e.g. Umbreit has suggested reading וְאִין בִּישָׁרִים). Schleusner (p. 217) suggested οὐ ought to be deleted, (also Baumgartner p. 51). Similarly, Lagarde (p. 17) suggested that οὐ had arisen as a dittography from the following ου of συνεδριάζει. Only MS 106 lacks οὐ and this is clearly aimed at harmonisation with MT.

The Syriac of 32a, *Lin ܡܢ ܕܐܠ ܫܝܢ ܠܡܢ*, 'for unclean is the transgressor before the Lord', is almost identical with the Greek ἀκαθαρτος γὰρ ἔναντι κυρίου καὶ παρανομός. The translator has followed the Greek in both the translation of יהוה יתעלה and ܠܡܢ. In the second half of the verse he follows MT and, to remove any doubt about the subject of the second clause he repeats *Lin*, thus, *ܠܡܢ ܡܢ ܠܡܢ ܫܠܡܐܪܐ*, 'the discourses of the Lord are with the upright' (see Introduction p. xxxvii).

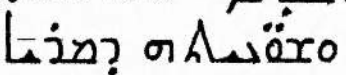
The term *ܠܡܢ*, is found only here in Proverbs as a translation of ܠܡܢ and indicates a stress upon converse/communion.

'Discourses of the Lord' might also indicate the preached word. There is

Ch. 3:32,33

noticeable similarity to the Vulgate 'sermocinatio' which likewise means 'discourse'. The rendering may be influenced by a knowledge of the Septuagint συνεδριάζει, which can mean 'deliberate with' as well as 'sit in council'. This could be the basis of the idea of converse. One might compare 15:22 where the Syriac has clearly followed the Septuagint in its translation of וָיו. The Hebrew reads הָפַר מַחְשָׁבוֹת בְּאֵין סוֹ, 'without counsel plans go wrong', Greek, ἔκερτιθενται λογισμοὺς οἱ μὴ τιμῶντες συνεδρία, 'those who do not honour councils set aside reasonings', Syriac, , 'they set aside reasonings who honour a council'. Although the Syriac lacks the negative of the Greek, it is the same paraphrase.

In the basic meaning of תועבת יהוה and נלון the Targum follows MT, תועבת יהוה מן קדם יהוה, 'for the perverse man is abominable before God'. At the same time, the expression מן קדם is being used in the same way as the Greek ἐναντι and Syriac ܡܢܩܕܡ. In translating תועבת יהוה the Targum has no consistency in inserting the term קדם, sometimes having a simple construct (e.g. 16:5, 17:15, where the Syriac uses ܡܢܩܕܡ).

In 32b one might compare the phrases  and שועיתיה. The Targum has reproduced MT וָיו without addition. However its dependence upon the Peshitta is demonstrated in its retention of the word שועיתיה, 'converse' which, like the Syriac, is used only here in Proverbs as a translation of וָיו (otherwise it always uses סֵתֶר, 'secret').

v. 33

The 'house of the wicked' (בית רשע) like the dwelling (נוה) of the righteous has, of course, a universal application. For the sake of symmetry with נזיקים the Greek translator puts all these terms into the plural, οἰκοὶ ἀσεβων, 'houses of the ungodly' and ἐκαυλεις δε δίκαιων, 'dwellings of the righteous'.

The Greek translator has read נָךְ in 33b as a passive form

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(εὐλογούνται, 'will be blessed', a plural form agreeing with ἐκκλησίαι; similarly, the Vulgate 'benedicentur'), while the Masoretes later pointed it as a Piel (Jaeger p. 34; Hitzig p. 28; Lagarde p. 17; Baumgartner p. 52; Barucq p. 64; Ehrlich p. 21). Ehrlich makes the point that the active verbs in v. 34, which also have יהוה as subject, support the Masoretic pointing against the readings of the Septuagint and Vulgate. The Greek construction may also have been determined to some extent by the fact that θεου of 33a is in the genitive case and that it may have been regarded as unstylish to attempt to make θεου the subject of the following clause. In v. 34, where an active construction is required, the translator supplies the Divine title κυριος, so that the subject is strongly reaffirmed.

The Syriac, like the Greek, has כְּבוֹדָא in plural form (ܟܠܟܒܕܐ), but כְּבוֹד is retained as a singular. The reading ܟܒܕܐ agrees with the Masoretic punctuation in reading יָבִיחַ as a Piel.

The Targum has the same pattern of plural and singular for the nouns as is found in the Peshitta, so that in 33a the reading כְּבוֹדָא is closer to the Peshitta than it is to MT. In 33b the noun מְקוֹמָא in the expression וּמְקוֹמָא, 'their dwelling', is puzzling. It is not listed in the Lexicons as an Aramaic word, but it clearly has the same meaning as the Syriac ܡܠܬܐ, 'a dwelling place'. Whereas other Syriacisms in the Targum can often be accounted for by direct borrowing from the Peshitta, this is not the case in this instance, since the Peshitta itself reads ܡܠܬܐ. This would strengthen the view that the Targum originated in an eastern Aramaic or Syriac provenance where utilisation of the Syriac version was freely adopted and where, in addition, Syriac grammatical forms and vocabulary unconsciously appeared in the translator's work.

The variant reading וּמְקוֹמָא, 'the presence of the righteous' of

Ch. 3:33,34

and
 Miqraoth Gedoloth/MS 1106, makes poor sense and is clearly a corruption of
 ןוּמַעֲמִירָהוּן. One may compare 2:21 where a similar variation between the
 verbs נָמַר and נָמַר is found in the same witnesses (see Pinkuss, ZAW p. 88).
v. 34

The Hebrew has a difficult conditional construction in this verse,
 'though he pours scorn on scoffers, yet he shows favour to the humble'
 (McKane p. 215, cf. also p. 302). The Greek, with the other versions,
 avoids the difficulty of the construction by having two unconditional
 statements, κυριος ὑπερηφανοις ἀντιτασσεται, ταπεινοις δε διδωσιν χαριν,
 'the Lord will resist the arrogant, but he gives grace to the humble'.
 The addition of κυριος as noted in v. 33, is to reaffirm יהוה as the
 subject of the verbs in v. 34, especially following the passive clause
 found in the Greek in 33b. (Compare 8:26 where κυριος is similarly used,
 also Jaeger p. 34 who cites another example at 24:12). Graetz (MGWJ
 p. 149) and Oort (TT p. 387) suggest reading אֵלֵּים לֵאֱלֹהִים instead of אֵל
 אֱלֹהִים. This is not supported by James 4:6 or I Peter 5:5, as Toy
 (p. 53) seems to suggest, since these texts are clearly based on the
 Septuagint itself.

The force of רָלַם has been lessened by the rather vague translation
 'resist'. This is clear not only from the proximity of אֵלֵּים, accurately
 rendered as 'the arrogant' or 'scorners', but also the translation of אֵלֵּים
 (9:12) by κακος αδοξος, 'prove to be evil', and רָלַם (19:28) by καθεβριζει
 'treat despitely'. (The remaining example of this verb in Proverbs, at
 14:9, has been omitted because of the difficulty of correlating the Hebrew
 and Greek texts there.) One can only suppose, therefore, that the strong
 sense of רָלַם has been lessened in this case because יהוה is the subject
 of the verb, and the translator has refrained from attributing scorn to the
 Deity (cf. Umbreit p. 43).

The observation of Gemser (p. 30) that the translator has viewed the

Ch. 3:34

'ל' of לַיִל as the sign of the accusative as in Aramaic, cannot be substantiated from the Greek. The translation ὑπερηφανοῖς ἀντιτάσσεται makes it impossible to say how the translator has viewed the expression since ὑπερηφανοῖς can be understood as an indirect object.

The Peshitta has a concise translation of 34a, ܐܘܡܡܐ ܠܡܡܐ, 'and he will overthrow scorers'. A simple 'and' connection has been used instead of the conditional particle of MT. There are numerous examples of grammatical simplification in the Peshitta (see Introduction p.xxxix), although, in this case, all the versions simplify the Hebrew construction. The translation itself employs a battle metaphor portraying conflict, and is quite different from the description of MT. The root ܐܡܡ means 'to cast down', 'overthrow' or 'destroy' (Thes. Syr. 2590). It is very likely that the Peshitta is an interpretation of the Greek ὑπερηφανοῖς ἀντιτάσσεται. The verb ἀντιτάσσω can mean not only 'to oppose' or 'resist' but also 'to range in battle against' (L.S. p. 164). (For other examples of the translator's developing lines of thought from the Greek, see Introduction p.xxxvii). This suggestion is strengthened by the observation that the Peshitta utilises the Greek to render the root ל' elsewhere in Proverbs. The clearest example of this is probably 9:12 where לִיִּל is found in the Greek as εἰ δὲ κακὸς ἀποβῇς, 'if you prove to be evil', and in the Peshitta as ܐܢܝܢ ܠܐܝܠܐ ܕܝܠܐ, 'if you become evil'. The proposal of Baumgartner (p. 34) that the translator read a form based on the root ל' elsewhere, 'be dispersed' is rather weak.

The second part of the verse reads ܐܘܢܝܢ ܠܡܡܐ ܕܝܠܐ, 'and he will be gracious to the wise'. The translation of לַיִל by ܠܡܡܐ is probably aimed at emphasising the antithetic parallelism with v. 35, which similarly contrasts the ܠܡܡܐ and the ܠܝܡܐ, 'fools'. The translator may have been aided in moving toward this

Ch. 3:34,35

equation of the מַנְיִים and the חַמְיִים by the semantic development of the word/in ^{Lail}Syriac, which not only means 'poor' or 'afflicted' but came to be used of the ascetic and hermit. The verb ^{Lail} means 'to pursue the ascetic life' and also 'to practise philosophy' (Thes.^{Syr.}/2927, 2928). Kuhn (BWANT p. 105) wished to resolve the problem by emending ^{Lail} to ^{Lail}, 'the humble'. However the two words are sufficiently dissimilar to make this suggestion unlikely.

The Targum in 34a follows the Peshitta against MT in reading מְלִיכִי. In 34b it follows MT by reproducing מַנְיִים by its Aramaic equivalent, and also translating מְלִיכִי exactly, whereas the Peshitta condenses the phrase into a simple verb מְלִיכִי.

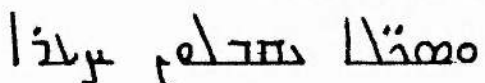
That the Targumist retained 34a of the Peshitta in an unaltered form may be because it was felt to be an acceptable description of divine activity, against the rather harsh term 'scorn' of MT. It is interesting to compare 9:12, where, for מְלִיכִי the Peshitta reads מְלִיכִי (see above) and the Targum has מְלִיכִי, 'if you become a scorner'. The similarity of the two expressions is obvious, but the Targum, by having מְלִיכִי instead of מְלִיכִי is closer to MT. That the Targumist altered the Syriac expression at 9:12 but not at 3:34 is very possibly due to the fact suggested above, that מְלִיכִי is here the subject of מְלִיכִי.

v. 35

The Greek shows no significant deviation from MT. It is doubtful whether one can justify emending מְלִיכִי to a plural form מְלִיכִים on the basis of מְלִיכִי, as suggested in BHS (cf. also Winton Thomas, VTS III, 1955, p. 283). The translator would be required to use a plural verb to keep his own grammar consistent, regardless of any difficulty felt about the reading מְלִיכִי.

That difficulty was felt at an early period as to what exactly the phrase 'exalt disgrace' meant, can be seen in the Peshitta version which

Ch. 3:35, 4:1,2

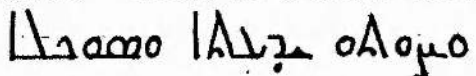
reads  , 'and fools receive disgrace'. The translator has simply produced a parallel to the verb ܐܝܬܪܝܢܐ, 'inherit' in the first part of the sentence. A similar translation is offered in RSV, 'the wise will inherit honour, but fools get disgrace'. A footnote indicates that the verb 'get' is a conjecture.

The Targum follows the peshitta against MT in 35b, also reading ܐܝܬܪܝܢܐ.

4:1-2

The Greek follows the Hebrew closely in these verses. Concerning the translation of ܡܡܠܐ by δωρον in 2a Barucq (p. 66) has observed that the Greek is stressing the free gift of wisdom which the father confers on his son. The choice of the term δωρον, however, may be no more than a stylistic device to produce assonance with δωρουμα (Gerleman, LUA p. 13). In an extended note at 1:5, it was observed that the precise meaning of ܡܡܠܐ was not known to the translator, and that at 1:5 itself, as here, the use of assonance is a literary device which conceals to some extent the difficulty which the translator had with this word.

In 2b MSS 68, 61 and 248 read τον ἕμουν λόγον instead of τον ἕμουν νομον. It may be a Christian insertion, as Lagarde (p. 17) has suggested, but it is also possible that the expression ἐρειδτω ὁ ἡμετερος λογος, 'let our word be established' (v. 4) has influenced the reading of these manuscripts in the earlier verse.

The Peshitta and Targum have almost exact translations of these verses. There is a small deviation in the Syriac in 1b which reads  , 'and pay heed to knowledge and understanding'. The translator has either mistranslated the infinitive ܡܡܠܐ as a noun (Baumgartner p. 52; Pinkuss, ZAW p. 127; Toy p. 89) or else has deliberately used a noun to give a better balance with ܡܡܠܐ. The smoothing out of grammatical difficulties is a characteristic of this

Ch. 4:1,2,3

translator (see Introduction p. xxxix). One may compare the exact reproduction of the construction in the Targum, $\text{אִינִי לִמְדָּה לְיָדְעָה}$, 'pay heed to know understanding'.

The observation of Baumgartner that the Peshitta linked v. 1 of Ch. 4 to the preceding chapter was shown by Pinkuss to be a misconception based on a verse numbering error in the edition of Lee.

v. 3

The Greek translation has a different punctuation in this verse from that of the Masoretes, who placed the Athnah (א) after אָבִי . The Greek includes אָבִי with the first part of the verse, which is translated as $\text{υἱος γὰρ ἐγενόμην καὶ ὡς πατρὶ ὁπακός}$, 'for I was a son and obedient to my father'. The sense 'obedient' given to אָבִי is an extension of the meaning usually attributed to it i.e. 'tender', 'gentle' or 'mild' (Jaeger p. 34; Umbreit p. 45; Hitzig p. 30; Baumgartner p. 52; Ehrlich p. 23). An accurate translation is given at 25:15 where $\text{רַחֵם אֶת־לִשְׁוֹןִי}$, 'soft tongue', is translated γλῶσσαι δὲ μαλακῆ . At 15:1, however, אָבִי אָנֹכִי , 'a soft answer' is rendered by $\text{ἀποκρισὶς δὲ ὑποκρίτουσα}$, 'a yielding answer' (of. L.S. 1891 III.3). The verb ὑποκρίτω is very descriptive and can mean 'to cringe before' or 'fawn on'. The meaning given to אָבִי at 15:1 is similar to that at 4:3 in that both portray the characteristic of mildness of manner or submissiveness. This has to be borne in mind against suggested emendations such as the reading אָבִי (from the root אָבִי) meaning 'crushed' or 'oppressed' (Heidenheim, ^{DVETFK} Vol. III p. 51), or that of Lagarde (p. 17) who suggests אָבִי meaning 'humble', although this word is not found in Biblical Hebrew. Both these emendations are rejected by Toy (p. 89). Wutz (BWAT p. 283) suggested אָבִי וְאָבִי , 'subject and beloved', presumably from the root אָבִי , but this is not attested in Biblical Hebrew either.

ἀγαπητός , 'beloved', is the commonest translation of אָבִי in the Septuagint. Santos (p. 80) indicates that it is used seven times against

Ch. 4:3,4,5

only four occurrences of μονογενης, 'only one'. The participle ἀγαπωμενος used here, is a small variation in form only of this basic translation. It is unnecessary to suggest that there has been any confusion in the Proverbs reading with the word ַיִּי, 'beloved' as in Lagarde (p. 17), Baumgartner (p. 52), Scott (p. 49), Barucq (p. 66).

The Syriac and Targum follow the Hebrew exactly in both word division and the meaning given to ַיִּי as לַיָּד / 'tender', 'delicate'.

vv. 4,5

There are considerable textual variations which appear in the Greek in these two verses. If the texts of B, * , which appear in the editions are taken as a basis, then the main variations can conveniently be grouped as additions which appear after key words:-

after καρδιαν add ζηθι (254);

after ἐντολας add μου (x^{o,a}; 106; 252; 254);

after ἐντολας add μου και ζηρη κτηραι σοφιαν κτηραι συνεσιν (295; also 23 and 297 with small variations);

after ἐντολας add ἡμων και βιωσον κτηραι σοφιαν κτηραι συνεσιν (Armenian MS) ;

after ἐπιλαθη add κτηραι σοφιαν, κτηραι συνεσιν, μη ἐπιλαθη (68; 106; 252; 254);

after ἐπιλαθη add κτηραι σοφιαν και συνεσιν (x^{o,a}) ;

after στοματος add κτηραι σοφιαν κτηραι συνεσιν μη ἐπιλαθη μηδε ἐκκλεινης ἀπο ῥημάτων στοματος μου (A; 161; 248).

It can be observed from this that the MSS which have the Hebrew line, ַיִּי ַיִּי ַיִּי ַיִּי, 'get wisdom, get understanding', insert it in one of three different places: either after ַיִּי /ἐντολας; after ַיִּי /ἐπιλαθη; or after ַיִּי /στοματος. Most MSS lack any representation of ַיִּי. The A text has a doublet of 5b in the Hebrew, i.e. 'do not forget and do not turn away from the words of my mouth' (cf. McKane p. 304).


Ch. 4:4,5

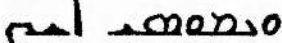

It has been suggested that the Greek was based originally on a shorter text which lacked $\text{וְיָמִיהֶם חֲכָמָה קִיְנוּ בִינָה וְיִנָּה}$, and that this is to be preferred to MT (Lagarde p. 17; Frankenberg p. 37; Gemser p. 32). Thus BHS suggests that וְיָמִיהֶם has come from 7:2 and that the rest of the line has been made up of elements from v. 7 of this Chapter - cf. also Skehan (p. 11). While it is clear that these Hebrew words have been supplemented into various Greek MSS in different ways, it is not clear that the B, * texts, which lack the additions, have a more connected or superior text than that of MT. This statement is based on the observation that, unlike the Hebrew, which has a singular subject in v. 4, the Greek has a plural subject referring back to יָכָא and יָכָא in v. 3, thus, $\text{o\acute{\iota} \acute{\epsilon}\lambda\epsilon\gamma\omicron\nu \kappa\alpha\iota \acute{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\chi\omicron\nu}$, 'they said and taught me'. In keeping with this וְדַבְּרִי (4b) is translated by $\text{\acute{o} \acute{\imath}\mu\epsilon\tau\epsilon\rho\omicron\varsigma \lambda\omicron\gamma\omicron\varsigma}$, 'our word', as if it had a first person plural suffix. In this connection, Thackeray (JTS XIII, 1912, p. 57) wishes to add $\text{\gamma\omicron\nu\epsilon\iota\varsigma}$, 'parents', as a subject for $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$. This, however, is an arbitrary addition to fulfil a somewhat elusive metrical pattern. The grammatical consistency in the Greek text comes to an end with the translation of $\text{וְיָמִיהֶם חֲכָמָה}$ by $\text{\varphi\upsilon\lambda\alpha\sigma\sigma\epsilon \acute{\epsilon}\nu\tau\omicron\lambda\alpha\varsigma}$, 'keep commandments'. This is a truncated expression lacking the possessive pronoun so that it has no precise frame of reference. It can be seen that those texts which supplement from the Hebrew supply the possessive pronoun, mostly in the singular, although one Armenian MS has the plural $\text{\acute{\imath}\mu\omega\nu}$. Finally, in v. 5, the personal pronoun returns to the singular form in agreement with MT but in contradiction to the plural subject of v. 4, thus, $\text{\mu\eta\delta\epsilon \kappa\alpha\rho\iota\delta\eta\varsigma \rho\eta\sigma\iota\nu \acute{\epsilon}\mu\omicron\nu}$, 'do not disregard my speech', (Jaeger p. 35; Toy p. 89). This means that even the short Greek text of B, * is in a disjointed condition and is self-contradictory. The conclusion to be drawn from this is that, whatever problems of continuity and dislocation exist in the Hebrew text at this point (cf. McKane p. 304), the Greek is also in a disjointed condition and

Ch. 4:4.5

cannot be used to 'improve' or correct the Hebrew text as it exists at present.

The doublet in the A text is a more exact translation of 5b of the Hebrew. This can be observed in the reproduction of עַל זֶה by the literal phrase μηδε ἐκκλινῆς, 'do not turn aside', against the correct but more polished expression μηδε παρίδῃς, 'do not disregard'. It also reproduces the plural form יָרֵא by ῥημάτων against the singular ῥῆσιν. The doublet in the A text, therefore, may be viewed as a later translation, and a harmonisation to MT.

In 4b the Syriac reads , 'let my word be confirmed in your heart'. Baumgartner (p. 54), notes that this is a reflection of the Greek reading, ἑξειδατω ὁ ἡμετερος λογος εἰς την καρδιαν, 'let our word be fixed in your heart'. The same type of construction and meaning has been applied to ܬܡܢ, with ܕܡܬܢܝܬܐ taken as the subject of the sentence and not ܠܒܝܬ. The significant difference in the two readings, however, is that the Syriac has retained the singular suffix of ܕܡܬܢܝܬܐ, whereas the Greek has the plural suffix 'our'. The Syriac translator has, as on other occasions, utilised the Greek to produce a translation of the Hebrew and has retained elements of both (see Introduction p. xxvii).

At the end of v. 4, the Syriac adds the line 
 'and my law as the pupil of the eye' (Schleusner p. 271; Hitzig, Introduction p. xxviii; Delitzsch p. 106; Baumgartner p. 54; Pinkuss, ZAW p. 127; Frankenberg p. 14). This comes from Ch. 7:2 and is suggested by the exhortation 'keep my commandments and live' found at 4:4 and 7:2 of MT. Similar harmonisations of parallel or similar texts are found elsewhere in the Peshitta of Proverbs 1-9 (see Introduction p. xxxix).

The apparent omission of ܐܠ ܗܽܘܢܐ in the Syriac in 5b, may be an example of an economical rendering. The translator may have considered that 'do not turn aside from' incorporated the idea of forgetting or

Ch. 4:4,5

neglecting. Abbreviated renderings of this kind can be detected elsewhere. (See Introduction p. xxxix). ^{BWANT} Kuhn/(p. 105), on the other hand has suggested that אלא תסב may have fallen out of the Syriac text due to its similarity to אלא תסב . Surprisingly, Kuhn appears to base his comparison of the two phrases on Hebrew square script. Their dissimilarity is much greater in Syriac script.

Like the Greek ($\rho\eta\sigma\iota\varsigma$), the Syriac translates מאמר by a singular, מלמז . It may be the case, in both versions, that this has been done to maintain consistency with the translation of the MT plural דבר (v. 4) by the singular forms λογος and מלמז .

The Targum introduces יהוה as the subject of the verbs in 4a, $\text{יהוה לי ואמר ואילפני}$, 'the Lord taught me and said to me ...'. This may be a recognition of the difficulty of moving from an apparent plural in v. 3, 'my father and my mother', to a singular subject in v. 4. Pinkuss (ZAW p. 127), on the other hand, suggests י may have arisen as a dittography from י of לי and קטש . The Divine name is certainly found in this form in Miqraoth Gedoloth, as יהוה in Lagarde, and is lacking in 1106.

Apart from this, the Targum follows MT closely in vv. 4-5, and consequently differs from the Syriac in all the points that were noted above, i.e. the translation of תתן in 4b, the Syriac addition in 4c, and the treatment of אל תסב and מאמר in 5b.

Other minor textual variations are:-

1. in 4b Lagarde reads מלי , 'my words', agreeing with MT, while Miqraoth Gedoloth reads לי , singular, agreeing with the Peshitta מלמז ;
2. Lagarde reads פיקודי agreeing with MT, while Miqraoth Gedoloth reads the singular פיקוד . This corresponds to the same variation in the Peshitta where the Ambrosianus¹ and Urmiah texts read פיקוד , while Lee and Walton read פיקוד .

¹ Thus also Di Lella's text (Ms. 7a1)

Ch. 4:4,5, 6,7,8,9

3. According to Levy (Vol. I p. 38), 1106 reads, in 5b, **מֵאִמְרֵי דַפְּנֵי** 'from the words of my mouth' (i.e. reading the plural of **אִמְרֵי**). Lagarde reads **מֵאִמְרֵיהֶן דַּפְּנֵי**, 'from the words of my mouth' (i.e. reading the plural of **מֵאִמְרֵי**), and similarly Miqraoth Gedoloth reads **מֵאִמְרֵי פִּנִּי**. Contrary to Pinkuss (ZAW p. 127), none of these texts reads a singular, but all agree with MT against the Peshitta.

vv. 6,7,8,9

For the Hebrew of 6a, 'do not forsake her and she will keep you' (**וְתִשְׁמְרֶנָּה**), the Greek reads **μηδε ἑγκαταλειπῆς αὐτήν, καὶ ἀνθεξεται σου**, 'do not forsake her and she will adhere to you'. Whereas in the Hebrew **וְתִשְׁמְרֶנָּה** is a parallel expression to **וְתִשְׁמְרֶנָּה**, 'she will guard you' (6b), the Greek presents it as an immediate contrast to **אֲלֹהֵינוּ**. For this reason **ἀντεχω** which, in the Middle, means 'to cling to' (also 'to care for' or 'support' L.S. 152.III.2), is used as the antithesis of **ἑγκαταλείπω**. This accounts for the rather unusual translation of **שָׁמַר** by **ἀντεχω** and is, in fact, the only place in the Septuagint where this occurs.

Verse 7 of the Hebrew is lacking in the ***, B, A** texts and minuscules, although it is found in 23, 68, 109, 147, 157, 248, 252, 254, 260, 295. One MS (161) puts it after v. 8. The verse is a later addition to the Greek text and probably reflects a similar state of affairs in the Hebrew text. It noticeably interrupts the series of imperatives and the general theme in vv. 6 and 8 (Frankenberg p. 37), and has the character of the Instruction material of vv. 1-5 (McKane p. 305). At the very best it is misplaced, and may be a later development of 5a. Those Greek texts which have v. 7 are, with the exception of 161, following the present form of MT.

The short Greek text is not without difficulty as is shown by the pronoun **αὐτήν** and the third person feminine singular form of the verbs. In the Greek, these apparently refer back to **ῥῆσιν** (v. 5), but it is clear that the passage is about personified Wisdom and not about speech. This is

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parallel to the similar problem in the Hebrew, although there נחנן (v. 5 and v. 7) can be made the point of reference for vv. 6 and 8 (Baumgartner p. 53). This can be made more immediate by reversing the order of vv. 5a and 5b in the Hebrew, as in RSV, or by placing v. 7 in front of v. 6 (Müller-Kautzsch p. 37; Gemser p. 32). If ῥησιν is inadequate as a point of reference, the Greek in effect lacks a proper subject for the feminine verbs in vv. 6 and 8. This further demonstrates the complexity of the condition of the Greek text in these verses.

The Hebrew expression נחנן, 'esteem her' represents a development of the basic meaning of the root חנן (BDB 699.3). The verb is more commonly associated with the idea of casting up a highway or piling up a siege mound (BDB 699.1.2). It is this latter sense which the translator has represented by περιχαράκωσεν αὐτήν, 'encircle her' (Umbreit p. 47; Lagarde p. 18; Delitzsch p. 108; Baumgartner p. 54; Frankenberg p. 37). The verb περιχαράκω means 'to surround with a stockade', 'to blockade' or 'to besiege' (L.S. 1393). By taking the Hebrew in this way, the translator is able to produce a chiastic pattern of parallelism -

περιχαράκωσεν αὐτήν καὶ ὕψωσε σε,

τιμήσεν αὐτήν, ἵνα σε περιλαβῇ,

'encircle her that she may exalt you,

honour her that she may encompass you',

(Frankenberg p. 37; McKane p. 306). To produce this pattern, however, the translator interchanges the suffixes on the verbs in 8b and, in this way, inverts the actions attributed to the participants (Umbreit p. 48; Skehan p. 191). This latter may be classed with other examples of grammatical or syntactical restructuring (see Introduction p. xxivff.)

That verse nine takes the form of a final clause is related to the translator's treatment of נחנן (v. 8), which is also given the form of a final clause introduced by ἵνα. A mistranslation is found at the

Ch. 4:6,7,8,9

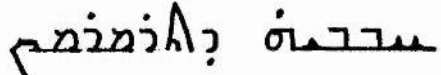
end of the verse in that $\eta\lambda\eta\eta$, 'she will bestow on you', is found in the Greek as $\delta\kappa\epsilon\rho\alpha\sigma\chi\iota\sigma\tau\epsilon\varsigma\ \sigma\upsilon$, 'she will shield you'. The translator has confused the roots $\eta\lambda$, 'deliver up' and $\eta\chi$, 'shield' (Jaeger p. 37; Nowack p. 27). This is doubtless due to the form of the noun $\eta\chi$, 'a shield' (compare 2:7 where the noun $\eta\chi$ is translated by $\delta\kappa\epsilon\rho\alpha\sigma\chi\iota\sigma\tau\epsilon\varsigma$), and the fact that the verb $\eta\chi$ is uncommon, being found in only two other places in the Old Testament. It is interesting to note that the same mistranslation is found at Hosea 11:8 where $\eta\lambda\eta\eta$, 'I will deliver you up' is found in the Greek as $\delta\kappa\epsilon\rho\alpha\sigma\chi\iota\sigma\tau\epsilon\varsigma\ \sigma\upsilon$, 'I will shield you'. In the remaining example, at Genesis 14:20, the verb is translated accurately by $\kappa\alpha\rho\alpha\delta\iota\delta\omega\mu\iota$, 'deliver up'. In Proverbs, however, the root $\eta\chi$ may be classed with other words which were unfamiliar to the translator (see Introduction p. xxiff.).

The Peshitta, in v. 6, translates $\eta\lambda\eta\eta$ by $\eta\lambda\eta\eta$, 'that she may deliver you'. This goes beyond the usual sense of $\eta\chi$ and reflects the usage noted previously at 2:11 where $\eta\chi$ is similarly rendered by $\eta\chi$.

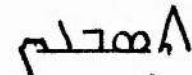
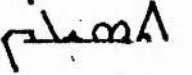
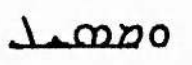
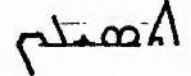
The Targum at this point reads $\eta\lambda\eta\eta$ (Lagarde), 'that she may strengthen you' or 'lift you up'. One may compare the verb with the Biblical Hebrew root $\eta\chi$ which means 'to be set on high' or 'exalt'. Although the theme of exaltation is resumed in v. 8, it is difficult to detect any motivation for such an inaccurate rendering of $\eta\lambda\eta\eta$ in v. 6, especially since it destroys the parallelism with $\eta\lambda\eta\eta$ / $\eta\lambda\eta\eta$ in 6a. There is a strong possibility, therefore, that the verb $\eta\chi$ now found in the Targum texts is a corruption of $\eta\chi$ or $\eta\chi$. If the Targum text were to read $\eta\lambda\eta\eta$, 'that she may deliver you' it would not only be much closer in meaning to MT, but would be identical with the reading of the Peshitta, $\eta\lambda\eta\eta$ (for similar examples of textual restoration of the Targum on the basis of the Peshitta, see Introduction p. xxxvi).

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Both the Syriac and Targum reproduce v. 7 of MT with no significant differences.

The Syriac text of 8a reads , 'embrace her, that she may exalt you'. The translator has followed the Greek interpretation of $\pi\lambda\sigma\lambda\sigma$, $\kappa\epsilon\rho\iota\chi\alpha\rho\alpha\chi\omega\sigma\sigma\omicron\nu$ $\alpha\delta\iota\eta\nu$, 'encircle her', to produce a similar, but not identical, type of parallelism to that of the Septuagint. (For similar examples of the development of the Greek see Introduction p. xxxvii). The verse as a whole reads, 'embrace her that she may exalt you, clasp her that she may honour you'. The translator has produced his own structure in 8b by reversing the verb order of MT thereby achieving direct parallelism with 8a. This is to be distinguished from the chiastic pattern of the Greek, where the verb order of MT is retained but the subjects and objects of the verbs are interchanged.

The Targum follows the Peshitta in its translation of $\pi\lambda\sigma\lambda\sigma$ as חַבֵּיבִי , 'embrace her' (Levy, Vol. I p. 233). It also inverts the Hebrew word order in 8b to produce the same parallelism as in the Peshitta. Both versions, as also in the Greek, represent the Hebrew construction with 'כי' as a final clause.

For the translation of $\text{תִּשְׂמַח$ in v. 9, the Ambrosianus¹ and Urmiah texts read , 'she will satisfy you', while the Lee and Walton texts read , 'she will uphold you'. Neither of these readings can be regarded as an adequate translation of the Hebrew, nor do they make very good sense in themselves. It has already been noted that, at 2:7, the Syriac translator either read the noun מָגֵן , 'shield', as a participle of מָגַן , 'defend', or was influenced by the Greek $\delta\epsilon\pi\alpha\sigma\kappa\iota\sigma\tau\iota$ as the basis of his translation , 'will assist'. This suggests that the reading  at 4:9 is based on the view that תִּשְׂמַח is a verb form associated with מָגֵן , 'shield', or that it is based on the Greek $\delta\epsilon\pi\alpha\sigma\kappa\iota\sigma\tau\iota$, as may also be the case at 2:7. For the only other two

¹ Thus also Di Lella's text (Ms 7a)

Ch. 4:6,7,8,9,10,11

occurrences of the verb יָנַח in the Old Testament, the Peshitta, at Genesis 14:20 uses the Aphel of ܐܢܚ , 'deliver up' (cf. the Septuagint παραδίδωμι) and at Hosea 11:8 it uses ܝܢܚ , 'help', 'assist' (cf. Septuagint ὑπερασκίζω). In the Hosea text the verb ܝܢܚ is used not only as a synonym of, but actually in parallelism with, the verb ܠܥܡ . As in the Greek, therefore, the same mistranslation of יָנַח is found at both Hosea 11:8 and Proverbs 4:9. This tends to support the view that ܠܥܡܐ is the correct reading here and that ܠܥܡܐ , which is very similar in form, is a corruption introduced in the transmission process.

In the Targum ܝܢܚ is omitted, so that the verb ܝܢܚ/ܡܝܫܢ (9a) is viewed as governing the whole verse, 'she will put on your head a gracious garland, a crown of glory upon you'. The Targumist was uncertain of the meaning of the verb יָנַח, and, by allowing the first verb in the sentence to do service for both, has arrived at a better interpretation, overall, than either the Greek or Syriac.

vv. 10, 11

For the Hebrew of 10b, 'that the years of your life (סְׁנֵי חַיֶּיךָ) may be many', the Greek has a doublet, καὶ κληθυσθήσεται ἔτη ζωῆς σου, ἵνα σοὶ γενωνται πολλοὶ ὁδοὶ βίου, 'and the years of your life will be multiplied so that the paths of your life may become many'. (The contention of Fritsch, JBL p. 172 that the first line of the doublet originates with the Hexapla, is part of his general hypothesis of the origins of the doublets in Proverbs, but cannot be accepted with certainty. See Introduction p. iiiff.) The first line is a literal translation of the Hebrew and presents no difficulty. The main problem is accounting for the apparent translation of חַיֶּיךָ by ὁδοὶ in the second line. Attempts at a textual solution are not very successful. Thus Toy (p. 95) has suggested a possibility of a copying error through incorrect hearing .

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Heidenheim/(Vol. III p. 51) has proposed that מִלִּיִּיךָ was read instead of





Ch. 4:10,11

נִסְּוֹ or, alternatively, Jaeger (p. 37), Lagarde (p. 18) and Baumgartner (p. 55) have suggested אֶרְחֹוֹ.

It is more likely that the reading ὁδοί is interpretative. Jaeger observed that the Greek ὁδοί βίον was reminiscent of the Hebrew אֶרְחֹוֹת חַיִּים at 2:19. It is interesting to observe that the Greek also has a doublet at 2:19, where 'straight paths' (τρίβους εὐθείας) and 'years of life' (ἐνιαυτῶν ζωῆς) are the contrasting interpretations of the Hebrew, and this is surprisingly similar to this contrasting pair at 4:10. It was observed at 2:19 that such pairing indicates how suggestive these common expressions were of each other in the context of Proverbs. It was further noted by Toy that the theme of the paths is the main feature of the verse following 4:10, which speaks of the paths of wisdom (ὁδούς σοφίας) and straight paths (τροχιάς ὁρθαίς), and that this has provided the immediate spur to the interpretation ὁδοί βίον found at 4:10. Conceptually, the image of a plurality of paths without any further definition of their nature would be rather weak, (especially in the context of Proverbs where the figure of the straight path is so prominent), but again, it has to be borne in mind that v. 11 provided a further description of the nature of the paths. The link between the two verses is indicated in the Greek by the conjunction γάρ, there being no corresponding particle in the Hebrew. In 11a the phrase בִּדְרוֹךְ חִכְמָה, 'the way of wisdom', is found as a plural in the Greek (ὁδοὺς γὰρ σοφίας). This gives exact parallelism with τροχιάς ὁρθαίς in 11b and better continuity with the doublet of v. 10.

In the Peshitta and Targum texts an interesting point is found in relation to the translation of וְקַבַּל אִמְרֵי, 'receive my words'. In the Syriac this is found straightforwardly as ܩܒܠ ܡܢܝ, 'receive my words', but the Targum texts of Lagarde and Miqraoth Gedoloth read, וְקַבַּל מִנִּי, 'receive from me'. MS 1106 has the same reading as the Peshitta, וְקַבַּל מִנִּי, and it is generally accepted that the reading וְקַבַּל מִנִּי is an error

Ch. 4:10,11,12

(Levy, Vol II p. 37; Baumgartner p. 55; Pinkuss, ZAW p. 127). It is the nature of the error, however, that is of significance. An uncomplicated explanation of the form יִנּוּ is that  has been read as . This is a simple mistake in Syriac where the letters  and  differ only in the length of the vertical stroke, whereas the ܢ and ܢ of Aramaic square script are much more dissimilar. This is to suggest that יִנּוּ was the original reading of the Targum and that יִיִּנּוּ is a correction based on MT. Along with the other evidence regarding the relationship of the Targum and the Peshitta, this strengthens the view that the Targum was based on a Syriac original (see Introduction p. xxxvi). It may be noted that, in other respects, the Peshitta and Targum texts are identical in v. 10, including the annexing of the separate suffix ܐܠ to ܡܝܝܢ.

v. 12

The Hebrew of 12b is usually translated, 'if you run you will not stumble' (לֹא תִפֹּט אִם תָּרוּץ). The figure of stumbling compliments the description of the cramped step in 12a. The Greek translator changes the imagery of 12b in his rendering, εἰς δὲ τρεχέας, οὐ κοιλιασεῖς, 'if you run you will not grow weary'. This is a possible interpretation of לֹא תִפֹּט which can take the sense 'to become feeble' or 'to fail in strength' (BDB 505.2). The Greek translator, in different contexts, gives both meanings of the verb, thus, at 4:19 and 24:17 he translates it by 'stumble', while at 4:12 and 24:16 by 'grow weary'. One feels at 4:12, however, that the Hebrew conveys a picture of a pathway that is clear, with no hidden obstacles to trip the wayfarer. The translator is thinking more of sustaining a journey over great distance without failing in strength.

The Syriac in v. 12a reads, 'and when you go your steps will not totter' (ܐܠܝܢܐ ܕܡܝܢܐ ܐܠܝܢܐ ܕܡܝܢܐ - ^{Syr.}Thes./1105). The translator has not given an accurate representation of the Hebrew verb ܐܠܝܢܐ, 'be cramped', but has been influenced by the parallel in 12b (Pinkuss, ZAW p. 128), which

Ch. 4:12,13

he translates, 'if you run you will not stumble' ($\Delta\pi\Lambda\Lambda\Delta$).
 The Syriac parallelism seems clear, but Baumgartner (p. 55) has suggested that the translator read תמוסנא (from the root מוס, 'totter', 'shake') or תמוסנא (from מוס, 'totter', 'shake').

The Targum, in contrast, gives an interpretation of MT which is not determined by the parallelism in this way, לא תסעוק ארעך, 'your path will not be confined (Levy, Vol I p. 314). To convey the sense of restricted space the Targumist has described the path itself rather than the step of the traveller.

v. 13

The Greek translator introduces a small change only in 13a, but it is of interest. He translates במוסר קח, 'lay hold of discipline', as ἐκλάβου ἐμης καὶ δειας, 'lay hold of my discipline'. The addition of the personal pronoun serves the same function as the additional adjectives καλὴ and ὀσία at 2:11 in relation to מוסר and תבונה in that it denotes the wholesome and beneficial discipline of the wisdom teacher. To that extent, it reveals the same moral stance of the translator. It is also an assimilation to the forms of 5:1, תבונה/חכמה. Lagarde (p. 18), DVETFK, Heidenheim/(Vol. III p. 51), Baumgartner (p. 55), Toy (p. 95), Müller-Kautzsch (p. 37), prefer to emend the Hebrew text and take the view that it read 'במוסר.

The translator rephrases 13b to some extent, and renders it as, ἀλλὰ φυλάξον αὐτήν σεαυτῷ εἰς ζωὴν σου, 'but keep her for yourself with respect to your life'. There is little apparent change in the meaning, as compared with the Hebrew, although there is possibly a heightening of the sense of the personal possession of discipline by the addition of the reflexive pronoun σεαυτῷ. This also has the effect of destroying the equation of discipline and life found in the Hebrew, כִּי הִיא חַיִּיךָ, 'for she is your life'. It may be that this was too strong a statement for the

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Greek translator.

At 8:35 it is said of discipline (מוסר), 'he who finds me finds life and obtains favour from the Lord' (מִי־הוֹן יִצְוֶה, Greek θελησας παρα κυριου). In the religious interpretation of Wisdom, it is the הוֹן יִצְוֶה which is the fullness of life. Discipline (מוסר) is only a means to an end, rather than an end in itself. This religious viewpoint, which the translator certainly held, probably accounts for the small but significant shift of emphasis at 4:13b.

The Peshitta follows the Greek εμης παιδειας by including the personal pronoun in the phrase לִּי מִן מוֹסֵר, 'lay hold of my discipline'. The motivation is the same as in the Greek, i.e. to indicate that the right kind of discipline is to be followed. One may compare 2:11 where the Peshitta reproduces the additional adjectives of the Greek καλη and δσια for the same purpose.

The Targum follows MT in reading אֲנִי וְכָל בְּרִיָּהּ.

The Peshitta and Targum both follow the Hebrew in 13b.

vv. 14, 15

In 14b, 'do not walk (ואל תאכל) in the way of evil men', is translated in the Greek by μηδε ζηλωσης οδους παρανομων, 'do not envy the ways of transgressors'. The translator uses plurals in both parts of the verse for אֲנִי and בְּרִיָּהּ and employs his customary religious terms for the wicked - 'the ungodly' (ἀσεβων) and 'transgressors' (παρανομων), cf. note at 1:7. Of more significance, however, is his translation of ואל תאכל by μηδε ζηλωσης. Umbreit (p. 49), Heidenheim (DVETFK, Vol. III p. 51) and Pinkuss (ZAW p. 128) express the view that ואל has been understood in the sense 'regard as happy' and thus 'emulate'. The construction with following ב' (ואל תאכל) and the parallelism with ואל תאכל/ ἐπελθης 'go upon' (v. 14a) make it seem unlikely, however, that the verb was read other than with the sense 'go on'. The suggestion of

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McGlinchey (p. 17) that one should emend to תחנך לא should be rejected. Apart from other considerations, it destroys the obvious parallelism with לא תחנך. It was noted at 3:31 that ζηλω is used on three occasions by the translator in Chs. 1-9, to intensify the meaning of underlying Hebrew verbs. It is not difficult, on this occasion, to see how 'emulate the ways of' develops from 'go on the ways of'. This suggests that the text has not been misread, but has been given a strong interpretation!

In v. 15 the Hebrew continues its admonition about the path of the wicked, 'avoid it (פָּרַעוּ); do not go on it; turn away from it (מַעְלִיו) and pass on'. The Greek goes further than this by introducing direct reference to the wicked themselves, ἐν ᾧ ἂν τοιαύτη στρατοπεδεύσωσιν, μη ἐκελθοῦς ἔκει, ἐκκλινον δε ἄπ' αὐτῶν καὶ παραλλαξον, 'in whatever place they are encamped, do not go there, turn aside from them and pass on'. This translation not only involves the paraphrasing of פָּרַעוּ, but also requires that מַעְלִיו be treated as if it had a plural suffix. The main difficulty lies in determining how the translator has viewed פָּרַעוּ. Jaeger (p. 38) suggests that the translator read מָרְעוּ, 'their pasturage'; Hitzig (p. 33) suggests similarly מָרְעֵיהֶם/מָרְעָהוּ, 'their pasturage'; thus also Lagarde (p. 18) מָרְעָהוּ ; Oort (TT p. 389) similarly favours מָרְעָהוּ ; Heidenheim (DVETFK, Vol. III p. 52) suggests מָלְכָהוּ, 'their district' (מָלַךְ, 'district' is used in this sense only in Nehemiah); Kuhn (BWANT p. 86) suggests מָרְעָהוּ, 'their lying down' (this verb is used in Biblical Hebrew of lying down to sleep or, more commonly, for sexual acts, although it occurs in Mishnaic Hebrew in the sense of 'to encamp', BDB p. 918). Apart from other difficulties of plausibility, all of these emendations tend to suggest that the translator had in mind a nomadic camp site, a place temporarily occupied and then abandoned in the search for new pasture. The Greek verb στρατοπεδεύω however, is a military term and means 'to encamp' in the sense of setting up a fortified

' See Introduction p. xxi.

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position. Taking the Greek in this way it may be possible to relate the paraphrase directly with the Hebrew. The root $\gamma\tau\eta$ is translated straightforwardly in the sense 'let go', 'spurn' in several places in Proverbs (e.g. 1:25, 3:18, 15:32). In the present connection, however, the text at 8:33 is of interest. The A text translates וְאַל תִּפְרָץ , 'and do not neglect', as καὶ μὴ ἀποφραγῆτε , which may be translated approximately, 'do not be isolated' (for textual variations see note at 8:33). The expression means literally, 'do not be fenced off' (L.S. p. 227). Examination of the root φραγνυμι or φρασσω (L.S. p. 1953) indicates that it is basically a military term and means 'fence' in the sense of 'put up defences' or 'fortify'. There is therefore common ground between this translation of $\gamma\tau\eta$ at 8:33 and the paraphrase at 4:15. In both instances the Hebrew word is being associated with the setting up of fortifications or the taking up of a fortified position. This is all the more interesting in that the translators of 4:15 and the A text of 8:33 were almost certainly different. It seems reasonable to assume from this that $\gamma\tau\eta$ was known to some ancient translators in the sense of 'to separate off through fortification'. A simpler explanation of the association of $\gamma\tau\eta$ and the φρασσω root is given by Caird (p. 84), who suggests the connection is through homoeophony. At any rate, it gives added support to the view that וְהָיָה was read by the translator at 4:15, and understood as the place of encampment in the sense of a fortified position.

If this view of the Greek is correct then an interesting contrast emerges in the exhortation directed to the יֵשׁוּעַ regarding wisdom in v. 8 and the wicked in v. 15. In v. 8 the young man is instructed to surround Wisdom with a stockade ($\text{περιχαρᾶσθαι αὐτήν}$) and in v. 15 he is exhorted to avoid the fortifications of the wicked. In the Greek, therefore, it is possible to view the palisade surrounding wisdom, and the fortified camp of the wicked as opposed to each other, like the encampments

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of military combatants. However, whether such a contrast was intended or whether it is merely a curious coincidence, is difficult to decide.¹

The Peshitta translates 14b as ܕܠܐ ܬܝܬܝܬܝܬ ܕܕܥܝܬܐ ܕܥܝܬܐ, 'do not be envious of the way of the wicked'. If one compares the Greek reading $\mu\eta\delta\epsilon\ \zeta\eta\lambda\omega\sigma\eta\varsigma\ \delta\delta\omicron\upsilon\varsigma\ \kappa\alpha\rho\alpha\nu\omicron\mu\omega\nu$, it can be seen that the translator has utilised the Greek to interpret ܐܠ ܬܐܫܪ. It is also apparent though that ܕܠܐ ܬܝܬܝܬܝܬ reproduces בדרך רעים of MT rather than $\delta\delta\omicron\upsilon\varsigma\ \kappa\alpha\rho\alpha\nu\omicron\mu\omega\nu$ of the Septuagint (see Introduction p. xxxvii). The translator has made use of the Greek to supply a meaning for the verb ܐܫܪ which apparently caused difficulty. For the other occurrences of ܐܫܪ in Proverbs (9:6; 23:19), the Peshitta follows the Greek certainly at 23:19, and probably also at 9:6, though the note there should be consulted.

The Targum, ܐܠ ܬܝܬܝܬܝܬ ܕܕܥܝܬܐ ܕܥܝܬܐ, reproduces the reading of the Peshitta. At 9:6 and 23:19 the Targum follows MT in its translation of ܐܫܪ, so that the departure from MT at 4:14 may be an oversight on the part of the Targumist. It again demonstrates that the Targum is an edited version of the Peshitta.

The Peshitta's translation of ܐܠ ܬܝܬܝܬܝܬ (v. 15), ܐܠ ܬܝܬܝܬܝܬ, 'in the place where they dwell', is based on the Greek $\epsilon\nu\ \phi\acute{\iota}\lambda\omicron\varsigma\ \tau\omicron\upsilon\pi\omega\sigma\tau\omicron\tau\epsilon\delta\epsilon\nu\sigma\omega\sigma\iota\nu$. As in the previous verse, however, the translator does not follow the Greek interpretation entirely, but follows MT in retaining the singular suffix of ܐܠ ܬܝܬܝܬܝܬ, thus, 'do not go on it but turn aside and pass by it (ܐܠ ܬܝܬܝܬܝܬ) of. Septuagint $\epsilon\kappa\chi\lambda\iota\nu\omicron\nu\ \delta\epsilon\ \delta\alpha\prime\ \alpha\delta\iota\omega\nu$). (See Introduction p. xxxvii). On the question of ܐܠ ܬܝܬܝܬܝܬ it is difficult to determine to what extent the Syriac translator has relied on the Greek to interpret the root. Examination of the other occurrences (1:25; 8:33; 13:18; 15:32; 29:18) shows that the two versions are similar at 1:25; 13:18 and 15:32, but none of these examples is as decisive as 4:15. At 8:33 and 29:18 the versions differ.

The Targum

¹ See Introduction p. xvii.

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follows MT in reading אַדִּישׁ, 'pay no heed' (1106, Miqraoth Gedoloth, for פִּרְעָהוּ). The reading אַרִּישׁ of Lagarde's text is apparently a corruption (Levy, Vol. I p. 166). Thereafter 1106 reads 'do not pass by it' (לֹא תַעֲבֹר עִמָּיהָ), while the editions read 'do not pass by them' (עִמָּהֶן). The plural suffix is repeated in 15b 'pass by them' (וְעֹבֵר מִנְּהֶן). This interpretation, whereby the wicked are to be shunned rather than the 'path of the wicked' is the same as that found in the Greek. In the case of the Greek, however, this interpretation is bound up with the paraphrase of פִּרְעָהוּ which, although found in the Peshitta, is not reproduced in the Targum. The plural suffixes in the Targum, therefore, are either a remnant from a text that shared the paraphrase of פִּרְעָהוּ with the Greek and Syriac, or represent an independent interpretation on the part of the Targumist.

v. 16

The Hebrew of 16b reads, 'they are robbed of sleep unless they have made someone stumble' (אִם לֹא יַכְשִׁילוּ, Qere יִכְשִׁילוּ). The Greek reads ἀνασπασαὶ τὸ ὕπνον αὐτῶν, καὶ οὐ κοιμῶνται, 'their sleep is taken away and they do not sleep'. This is the only occurrence of the verb κοιμαί in Proverbs. The interpretation is strongly influenced by the context, where sleep is a leading theme, (16a) ... כִּי לֹא יִשְׁנוּ (16b). It has been suggested nevertheless that the Greek is based on a different Hebrew text. The following have all been proposed:— Heidenheim (DVETFK Vol. III p. 52) יִשְׁנוּ, similarly Bickell (WZKM p. 93) suggests יִלְנוּ, 'pass the night'; Hitzig (p. 34) יִשְׁכְּנוּ; Kuhn (BWANT p. 12) likewise posits יִשְׁכְּנוּ as coming from יִשְׁכִּילוּ=יִכְשִׁילוּ; Oort (TT p. 389) similarly suggests יִשְׁכְּנוּ; Schleusner (p. 271) feels that the Greek had a lacuna which a second translator filled in on the basis of context; Baumgartner (p. 55) favours יִשְׁכְּנוּ; Lagarde (p. 18) יִשְׁכְּנוּ; BHS יִשְׁכְּנוּ from יִשְׁכִּלוּ or יִשְׁכְּלוּ, (cf. Kuhn, above).

Ch. 4:16

As an interpretation of the text, it has already been observed that כשל at 4:12 was taken in the sense of 'to grow weary' (κοιαζω) where one would have expected the sense 'stumble'. It is possible that 'sleep' is an interpretation of כשל in the sense of 'grow weary' especially as the context speaks of sleep. That the Greek is interpretative rather than based on textual variation is supported by the treatment of the לא אכ construction, which is translated incorrectly in 16b (καὶ οὐ) as against the accurate rendering in 16a (καὶ οὐκ). The translator altered the construction to suit his interpretation. On the Qere/Kethib, the translator did not follow the Qere. He read an ordinary imperfect, possibly regarding יכשילו either as an error or an anomalous spelling.

The Peshitta offers an independent translation of לא יכשילו as
 עֲבֵיטָא בְּעֵבְרָא , 'until they have achieved their
 purpose'. Various suggestions of a textual nature have been put forward to account for this, thus Hitzig (p. 34) suggests יכשירו (from the root כשר, 'succeed'); Umbreit (p. 51) suggests יכשילו, 'they will bring to fruition' (the root is used in the Hiphil once only, regarding figs); Wildeboer (p. 13) suggests ימשלו, 'they will rule'; similarly Heidenheim (DVETFK, Vol. III p. 52) favours ימשילו, 'until they rule'; while Pinkuss (ZAW p. 128) posits ימשולו (the connection with MT being that he who rules can exercise his own will); Toy (p. 95) rejects the suggestion of both Umbreit and Heidenheim, feeling that the Peshitta is simply a free rendering of the Hebrew.

Indeed a free rendering is most likely. One can see a similarity between the two expressions
 עֲבֵיטָא בְּעֵבְרָא , 'until they accomplish evil (16a) and
 עֲבֵיטָא בְּעֵבְרָא , 'until they accomplish their purpose' (16b). The second phrase has been modelled upon the first, i.e. 'their purpose' or 'their intention' should be understood as an evil purpose, in a parallel sense to 16a. This

Ch. 4:16,17

procedure indicates uncertainty on the part of the translator as to how יכשול or יכשילון was to be understood.

The Targum in 16b reads, ופרידא שינחהון עד מה זעבדין תיקלא, 'their sleep is taken away until they make a stumbling block'. This is the same translation as the Peshitta except for the last term תיקלא which has been substituted for מאכלא. This is a skilful alteration which makes the Targum much closer in meaning to יכשול. It clearly shows the process of transmission from the Peshitta text to that of the Targum, through comparison with MT.

v. 17

The religious terminology of the Greek translator is apparent in his rendering of נשך, and חמס by δρεβεια and κατανουμ. It was also observed in the note at 3:31 that חמס is never translated as 'violence' in Proverbs. In addition to these points there is an intensification of the imagery in the Greek version in the second half of the verse. The Hebrew has a comparison based upon eating and drinking, 'for they eat the bread of wickedness and drink (ישתו) the wine of violence'.

The Greek reads, 'for they eat the

bread of ungodliness and are drunk with lawless wine (οὐλοῦν δὲ κατανουμ μεθυσκοντα). However, in the imagery of the wine, the wicked not only partake of lawlessness but are totally sated with it to the point of drunkenness. Oort (TT p. 389) has suggested that the translator read שכר, from the root שכר, 'to be drunk'. This has little resemblance to the present text and would further necessitate reading וביין. Rather the Greek translator has viewed the Hebrew as meaning 'they have drunk the wine of violence to the full'.

The Peshitta translates לחמו by a noun, thus, 'for their food (מאכלא) is food of wickedness'. This fails to maintain

Ch. 4:17,18

the more dynamic parallelism of the Hebrew where the contrast is based on the action of eating and drinking.

In 17b the expression 'wine of deceit' (*ܠܝܝܢ ܕܚܝܬ*) is based on the Greek *οἶνος δὲ παρανομῶς*. This is confirmed by other instances of dependence in the representation of *חמם* as noted at 3:31. The translator, however, is basically following MT in 17b, as his translation of *יִשְׁתֶּה* (as against the *μεθυσκονται* of the Greek) demonstrates. The translator has therefore utilised the Greek to guide his interpretation of *יִשְׁתֶּה חמם* but has not followed the Greek interpretation of 17b in its entirety (See Introduction p. xxxvii).

The Targum in v. 17a reads, 'for their food (*דמיכלתהון*) is the food of the wicked'. The Targum is here following the Peshitta against the reading *לחם לחם* of MT. This may be compared with the translation of *יִשְׁתֶּה חמם* in 17b. The somewhat imprecise 'wine of deceit' of the Syriac, is found in the Targum as 'wine of violence' (*חמם דחטופיא*) which is a more exact representation of MT. It may be that the divergence from MT in 17a was either undetected or was felt to convey adequately enough the sense of the Hebrew. The plural reading *יִשְׁתֶּה* is not explicable on the basis of MT but, since it is already established that the Targum is following the Peshitta in 17a, it seems likely that *יִשְׁתֶּה דחטופיא* is a mistranslation of *יִשְׁתֶּה דחטופיא*. The masculine singular and plural of the adjective *יִשְׁתֶּה* usually have the same form in Syriac, being distinguished only by the use of the diacritical points. On this occasion *יִשְׁתֶּה* has been wrongly understood as a plural adjective in the sense 'the wicked'.

v. 18

It was noted by Jaeger (p. 39) that, in the phrase *כאור נה*, literally, 'like a light of brightness', the Greek has understood *נה* to be a participle rather than a noun, *ὁμοίως φωτι λαμπρουντι*, 'shine

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like light'. (This is the case also for the Syriac, Targum and Vulgate.) Interestingly, he observed that נֹרָא, הוֹלֵךְ and נֹרָא were related back to נֹרָא and not to נֹרָא, as in the Hebrew. In the Greek, therefore, 'the paths (נֹרָא is translated as a plural) of the righteous shine (λαμπουσιν) and go on (προσκορπουνται) and shine (φωτίζουσιν)'. (similarly Toy p. 96). In the Hebrew these actions are descriptive of the light itself. Although no significant change of meaning is introduced by this view of the grammar, it establishes a line of interpretation that can be compared with the other versions.

The Peshitta of v. 18 reads, 'for the path of the righteous is like a shining light, and its light increases (ܠܘܠܐ ܕܢܘܪܐ) until the day is established'. The most significant point is the translation of נֹרָא ܠܘܠܐ. The translator has ignored the 'and' connection between the two words, treated נֹרָא as a noun, and supplied it with a suffix referring back to 18a. The dot over the suffix, found in the editions and Ambrosianus, indicates it to be feminine (Robinson, Grammar, p. 26). This means it refers back to 'path' (ܠܘܠܐ - feminine) since 'light' (ܠܘܠܐ) is masculine. Pinkuss (ZAW p. 128) suggests that the translator read נֹרָא i.e. transposing 'ו' from the beginning to the end of נֹרָא. This is unlikely to be accidental, and would seem to be rather a deliberate presentation of 18b.

Although grammatically independent, exegetically, the Syriac is similar to the Greek in that the path itself is said to become brighter rather than its analogy, the shining light. This interpretation can be suggested by the Hebrew itself. Due to the substantial differences between the Syriac and Greek texts in general structure and syntax, dependence in this instance is unlikely.

The Targum is almost identical with the Peshitta in v. 18. It therefore differs from MT's נֹרָא ܠܘܠܐ reading נֹרָא, 'its light

¹ Thus also Di Lella's text (Ms. 7a1)

Ch. 4:18,19,20-23

increases', following the Syriac (i.e. taking אור as a noun as noted above). There is a minor difference from the Syriac in that the suffix on נורה is masculine. This means that, in the Targum, 'its light' could refer back either to נורה or to ארמא of 18a, since ארמא in Aramaic can be either masculine or feminine. The ambiguity of MT is therefore present also in the Targum.

v. 19

Following the simile of the path of the righteous and the shining light, v. 19 contains the corollary that the way of the wicked is like deep darkness. The Greek, possibly to make the statement stronger, removes the simile and says directly that the ways of the ungodly are dark, αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί. This presentation is followed in turn by the Syriac, 'the path of the wicked is dark' (ܡܬ ܠܡܝܬܐ). The translator, however, has followed the singular דרך of MT, whereas the Greek maintains the plural adopted in v. 18. The Targum, similarly, follows the Peshitta in reading וܐܪܡܐ דܪܝܥܝ ܡܢ ܝܪܐ, 'the path of the wicked is dark'. The variation between חכירא (Lagarde) and חכירא (Miqrath Gedoloth and 1106) is of a minor nature as these words have the same meaning.

The Vulgate has the same reading as the other versions at this point and has probably also been influenced by the Greek.

vv. 20-23

It is convenient to treat these verses together since, in the Greek especially, there is a continuity of theme. Awareness of this continuity is helpful in understanding some of the unusual readings which are found in this section.

There is little to observe in v. 20 apart from the fact that לזכר is translated as a singular, 'pay heed to my speech' (ἐμὴν ῥησιν). This is unexpected in that the plural is used for לאמרי in v. 20b. The

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reading $\xi\mu\omicron\iota\varsigma\ \lambda\omicron\gamma\omicron\iota\varsigma$ of MSS 23 and 252 is a correction to restore the obvious parallelism of the Hebrew.

The Greek of v. 21 represents a substantial departure from the usual understanding of the Hebrew, 'let them not escape from your sight ($\gamma'ני'עב$), keep them within your heart'. This is translated as, $\delta\omega\varsigma\ \mu\eta\ \epsilon\chi\lambda\iota\kappa\omega\sigma\iota\nu\ \sigma\epsilon\ \alpha\iota\ \pi\eta\gamma\alpha\iota\ \sigma\omicron\upsilon$, $\phi\upsilon\lambda\alpha\sigma\tau\epsilon\ \alpha\upsilon\tau\alpha\varsigma\ \epsilon\nu\ \kappa\alpha\rho\delta\iota\varsigma$, , 'so that your fountains may not fail you, keep them in (your) heart'. Along with the general meaning, the construction in 21a is altered somewhat. It is presented as a final clause, dependent upon 21b rather than as a direct imperative clause, as in the Hebrew. This is to accommodate the general view which the translator takes of the meaning of 21a. The most obvious point in this regard is that $\gamma'ני'עב$ is related to $\gamma'נ$, 'spring' and not to $\gamma'י$, 'eye'. The translator was not under the constraint of producing consistency with 3:21a, which is very similar to the reading here, because, in that context, $\gamma'ני'עב$ is not represented in the Greek (see note). The factors which have contributed to this view of $\gamma'ני'עב$ are doubtless very complex, involving the total understanding of the passage and its relation to its context. Perhaps a significant contributory factor which can be detected is the influence of v. 23, which can be translated literally as, 'more than all your keeping, keep your heart, for from it are the springs of life' (Hebrew $\text{מִיֵּה הַחַיִּים$, Greek $\epsilon\lambda\epsilon\theta\omicron\delta\omicron\iota\ \zeta\omega\eta\varsigma$). The theme of guarding one's heart is common to 21b and 23a, so it is quite conceivable that the Greek translator would compare the subject matter of the two verses and relate them to each other. Thus the translation of $\gamma'ני'עב$ as $\alpha\iota\ \pi\eta\gamma\alpha\iota\ \sigma\omicron\upsilon$ has probably been influenced by the idea of the 'springs of life' issuing from the heart in v. 23. Such a comparison was certainly apparent to later transcribers. The reading $\alpha\iota\ \pi\eta\gamma\alpha\iota\ \tau\eta\varsigma\ \zeta\omega\eta\varsigma\ \sigma\omicron\upsilon$ v. 21 (23, 252, 254, 297 or $\alpha\iota\ \pi\eta\gamma\alpha\iota\ \tau\eta\varsigma\ \zeta\omega\eta\varsigma$, 295) is an obvious harmonisation to $\epsilon\lambda\epsilon\theta\omicron\delta\omicron\iota\ \zeta\omega\eta\varsigma$ (v. 23). The two verses are in fact linked grammatically

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in the Greek by the term $\tauουτων$ as will be noted further on, in the observations re v. 23 itself.

Having taken $מַעְיִינִים$ as 'fountains' the translator makes this the subject of the verb $לֹא יִלְיִן$. This is given a transitive sense, 'forsake' or 'fail', in a similar manner to the occurrence at 3:21, where a note on the translation of the verb $יָלַן$ may be found. Taking the verb in this way, the translator is required to supply an object, which he does, by adding $סֵם$. The end result of this interpretation is that the connection with v. 20 which exists in the Hebrew is broken in the Greek.¹ In the Hebrew the words ($דְּבָרֵי / אִמְרֵי$) of the wisdom teacher are the point of reference not only for $לֹא יִלְיִן$ but also for $שָׁמְרֵם$. In the Greek $φυλάσσε αὐτας$, 'keep them', refers not to the words or speech of v. 20, but to the 'fountains of the heart' in 21a (Jaeger p. 40). (Baumgartner p. 56 is aware of the same point but wishes to change $αὐτας$ to read $αὐτους$ and thus refer back to $ῥῆμα / λογους$.)

This interpretation is maintained in v. 22, $כִּי חַיִּים הֵם לְמֵצְאֵיהֶם$, literally, 'for they are life to those who find them', and is rendered by the Greek, 'for there is life ($ζωη γαρ ἔστιν$) to those who find them ($αὐτας$)'. It can be seen that $הֵם$, referring back to v. 20, has been replaced by the impersonal construction $ἔστιν$, 'there is'. Again, as in v. 21, $αὐτας$ refers back to $αἱ πηγαί$. The reading of the B text is a little more difficult, 'it is' or 'there is life to those who find it ($αὐτην$)'. The singular $αὐτην$ may have been generated by the singular verb $ἔστιν$ understood as 'it is'. There are two possibilities in attempting to find a point of reference for $αὐτην$. Either it refers back to $ῥῆμα$ of v. 20, (thus Toy p. 100; Barucq p. 69), which seems unlikely, since this would be contrary to the tenor of the interpretation found in the Greek in the passage as a whole, or it refers to $καρδίᾳ$ of v. 21. It may be that the 'heart' is being viewed as the source of the springs

¹ See Introduction p. XXIV.

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of life. In that case, the transcriber of the B text would be indicating the finding of the heart to be the same as discovering the source of the fount of life. The plural reading αἵτας, however, is to be preferred as being grammatically more consistent with the interpretation given in the Greek thus far.

There is no representation of the suffix in נשׁרן in 22b. The Hebrew is itself grammatically inconsistent by having a plural verb in 22a and a singular suffix in 22b which refers back to this plural subject. In most Greek MSS the difficulty is resolved by omitting the suffix. In some MSS (109, 157, 252, 297, 147) the plural pronoun αὐτῶν is added to agree with the plural verb of 22a. x^{o,a}, A, 23, 254 reflect the inconsistency of the Hebrew by adding αὐτοῦ. In v. 23 the Greek reads, 'with all your guarding keep your heart, for from these (τούτων) are the springs of life (ἐξοδοὶ ζωῆς)'. A number of commentators (Lagarde p. 19; Oort, TT p. 389; Baumgartner p. 56; Bickell, WZKM p. 93; Frankenberg p. 40; Steuernagel p. 284; Barucq p. 69) wish to read כּל rather than כּלל, on the basis of the Greek. This is rejected by Gemser (p. 34) and Van der Weiden (p. 49). The reading of MT is defended also in BHS, referring to similar usage in Ahiqar. Of greater difficulty, however, is the reading τούτων which is both awkward and unexpected since it has no antecedent in 23a. The Hebrew reads simply מן, 'from it' (though Baumgartner p. 56 and Bickell, WZKM p. 93 wish to emend to מן), referring back to לִבְךָ, 'your heart'. It seems most probable that, like αἵτας of 22a and αἵτας of 21b, τούτων refers back to αἱ πηγαι σου of 21a. (Cf. Jaeger p. 40, though Toy p. 100 prefers to relate τούτων to λογους, v. 20.) This is a rather clumsy grammatical attempt to make a direct connection between αἱ πηγαι σου and ἐξοδοὶ, the motivation being the similarity of the expressions. In the context of v. 23, it means that 'heart' (καρδίαν) and 'fountains' (πηγαι) have been viewed almost

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as interchangeable concepts in that the fountains of life emanate from the heart. It was noted above, in v. 22, that the same equation probably lay behind the reading $\alpha\beta\tau\eta\nu$ of the B text in that verse. The unusual link between the two expressions $\kappa\eta\gamma\alpha\iota / \xi\zeta\omicron\delta\omicron\iota$ suggests that an overall interpretation was maintained in these verses, and supports the proposal that the translation of $\eta\gamma\eta\eta$ as $\alpha\iota \kappa\eta\gamma\alpha\iota \sigma\omicron\upsilon$ was influenced by the expression $\eta\gamma\eta\eta \mu\alpha\kappa\alpha\eta / \xi\zeta\omicron\delta\omicron\iota \zeta\omega\eta\varsigma$.

The word $\xi\zeta\omicron\delta\omicron\varsigma$ has a wide range of meanings and applications. The sense 'spring' is suggested here by the context. The application to an outlet of water is supported not only lexically (L.S. 596.II) but is exemplified at Proverbs 25:26, 'as if one should block up a fountain ($\kappa\eta\gamma\eta\nu$) and spoil a spring of water ($\iota\delta\alpha\tau\omicron\varsigma \xi\zeta\omicron\delta\omicron\nu$, Hebrew $\mu\kappa\omicron\upsilon\tau$).

The Peshitta in v. 20 is reminiscent of the Greek to some extent in that it goes against the parallelism of the Hebrew by having a plural 'words' in 20a, but a singular 'speech' in 20b ܠܡܠܟܐ . The Targum has the same reading.

In 21a $\eta\gamma\eta\eta$ ܠܝܝܢ ܠܝܝܢ , 'let them not escape from your sight' is represented in the Syriac as ܠܐܢܩܠܐܡܝܢ , 'let them not be despised in your eyes'. This is a similar translation to that offered for ܠܝܝܢ at 3:21. This would suggest that the translator is interpreting the root ܠܝܝܢ rather than mistranslating on the basis of the root ܠܠܝܢ , 'to be light or worthless' (as suggested by Baumgartner p. 56; Pinkuss, ZAW p. 128; Müller-Kautzsch p. 37). The Targum reads similarly, ܠܐܢܝܝܢ ܠܝܝܢ , and has followed the Peshitta here, as also at 3:21, in its translation of ܠܝܝܢ . As in the Peshitta, one would have expected the proposition 'ܐܢ' to follow ܠܝܝܢ . The use of ܝܢ has probably arisen in imitation of the expression $\eta\gamma\eta\eta$ of MT, even though it is unidiomatic following the verb ܠܠܝܢ . This is an example of a mixed reading based on elements from the Peshitta and elements from MT. Further harmonisation

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with MT is found in 1106 which reads **אל נילון מעינך**.

The difficulty of the imbalance between the plural and singular in the two parts of v. 22 is resolved in the Peshitta by introducing the indefinite pronoun and making the verb in 22a singular, i.e. 'for they are life to whoever finds them' (**למ ?מחיה למ**). The same construction and wording (**למאן דמשכח להון**) is used in the Targum. BHS uses this reading as a basis for emending MT to read **למחיהם**, although it is unlikely that the Syriac translator read a text in this form. The translator has simply made the text consistent and one can observe several other instances of smoothing out of the text in Proverbs 1-9 in the Peshitta (see Introduction p. xxxix).

In 22b the grammar in the Peshitta has its own particular difficulty. The translator uses a participle to express **מרפא**, 'healing', taking **כל בשרו** as its object - **סכמוס בלס מלס**, 'and heals all his flesh' (Thes./288).^{Syr.} (Thus Pinkuss, ZAW p. 128, suggests that the Syriac translator read **מרפא** as a Piel participle.) Strictly speaking, the participle should be plural, since the subject is 'they' (**לם**) of 22a, referring back to 'words' of v. 20. Probably 'words' has been taken collectively as speech or exhortation (cf. **למלמס**, 'my speech' of 20b). The Targum has the same construction as the Peshitta, **לכולא בישריה מאסי**, 'and heals all his flesh' (Levy, Vol.1, p. 46). The 'ל' has been appended to **כולא** in the texts of Lagarde and Miqraoth Gedoloth (but not in 1106), as the sign of the accusative. This is a possible, but rare, usage in Targumic Aramaic, and should probably be viewed here as a Syriacism (cf. the note at 1:12).

The Peshitta renders **מכל משמר** (23a) by **רבל ,סוס**, 'with all caution' (Thes./1091).^{Syr.} This may well be based on the Greek expression **παση φυλακῇ**. **Φυλακῇ** can also have the sense 'caution' or 'precaution' (L.S. 1960.III). This is derived from the usage of **φυλασσω** in the

Ch. 4:20-23,24,25

middle voice meaning 'to be cautious or prudent'. If this is a correct understanding of זָּסִים , then זָּסִים is simply a translation of מִסָּוָה rather than further support for a textual variant כָּל in MT. The Targum has a similar expression to that of the Syriac, מְכַל זִיְהוּרָא but it can be seen that the 'מ' prefix of MT כָּל has supplanted the 'כ' of the Syriac זָּסִים . The Targum has, as a result, a more stilted expression than that of the Syriac, 'more than all caution' (Levy, Vol. I p. 213). This is a further example of the combination of the Peshitta and MT readings to produce a rather poor rendering.

A final point to note is that מְצִיאוֹת חַיִּים is reproduced in the singular, מְצִיָּה חַיָּה , 'spring of life'. The absence of the diacritical points may simply be an error. This reading is nevertheless followed in the Targum, מְצִיָּה חַיָּה . The use of the term חַיָּה , 'outlet' (Thes./2427) as such, may be influenced by the Greek ἐξοδος (cf. 8:35 and, particularly, 25:26, where ἐξοδος ἐξοδον translating יָצֵא is clearly reflected in מְצִיָּה חַיָּה).

vv. 24, 25

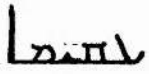
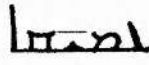
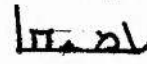
The Greek does not deviate to any extent from the Hebrew in v. 24. The metaphorical expression 'twisted lips' (24b) is interpreted as 'unrighteous lips' (ἀδικὰ χεῖλη), although the similar expression 'twisted mouth' in 24a is translated literally. The same procedure can be observed in v. 25, where a prosaic translation, 'let your eyes see straight things' is followed by the more morally orientated 'let your eyelids incline to righteous things (δικαία)'. There is also a deliberate antithesis between ἀδικὰ in 24b and δικαία in 25b.

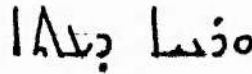
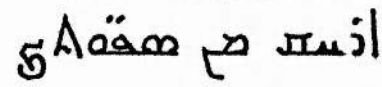
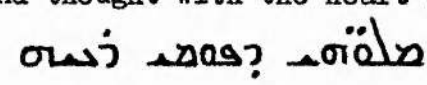
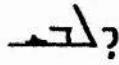
There is some ambiguity about the meaning of ὀρθὰ βλέπετε . It could be translated, 'let your eyes see straight things'. In this case ὀρθὰ would be understood as a neuter plural adjective, similar to δικαία in 25b. It is possible, on the other hand, that ὀρθὰ could have

Ch. 4:24,25

an adverbial sense here as an equivalent of ܡܢܝܠ. The neuter plural of ܕܪܥܝܐ; ܕܪܥܝܐ, or ܕܪܥܐ (L.S. 1248.II) is frequently used adverbially, although the expected adverbial form from ܕܪܥܝܐ itself would be ܕܪܥܝܐ. If this were so the expression would mean, 'let your eyes look straight ahead'.

The verb ܐܝܠܐ not only means to incline towards in the sense of direction, but also has the sense of 'nod' or 'bow in token of assent' (L.S. 1171.I.2), although at 21:1 it is used simply in the sense 'incline' or 'turn'.

A variant reading is found in the Peshitta at 24a,  (Ambrosianus¹ and Urmiah texts) and  (Lee/Walton)². Maybaum (AWEAT p. 91) attempted to use the reading  as an argument for the priority of the Targum on the grounds that it was a corruption from ܡܢܝܠܝܐ. He was unaware of the variant readings in the Syriac texts (Pinkuss, ZAW p. 128). It is clearly a simple transcription error (Toy p. 100; Pinkuss, ZAW p. 84).

The Peshitta departs from MT in 24b reading,  , 'put away from your lips unjust thought'. The starting point for this departure is probably the reading of the Greek where, as noted above, a moral interpretation is introduced into 24b, 'put away from you unjust lips' (ἀδικὰ χεῖλη). The Syriac translator has developed this interpretation by adding the reference to thought or meditation. The artificial nature of the construction is indicated by the fact of the association of the lips with meditation. In Biblical imagery one normally associates speech with the lips and thought with the heart or mind (ܠܒ), as exemplified at Psalm 19:14,  , 'the sayings of my mouth, the meditation of my heart'.


The Targum has the same vocabulary as the Peshitta in v. 24 but lacks the term 'thought'. In this respect and other matters of detail it

¹ Thus also Di Lella's text (Ms 7a1).

² Mss. 913, 12a1 fam.

Ch. 4:24,25, 26, 27

is closer to MT.

The relationship between the Targum and the Peshitta is strikingly illustrated in 25a. The Peshitta reads 

לִמְסֵךְ 'let your eyes look straight ahead', whereas the Targum reads, עֵינֶיךָ בְּתָרִיצוּתָא נֶאֱוָרִין, 'your eyes will be bright through rectitude' (Levy, Vol. I p. 15). The reading of the Targum bears no relation to MT.

There are two possibilities in accounting for it. It may be that the text has suffered corruption and that [אור] should be emended to read [חור].

This emendation was proposed by Oheberger von Luzzatto, and is noted both in Levy (Vol. I p. 15) and Jastrow (p. 439) being adopted by Pinkuss (ZAW

p. 129). It should also be noted that, in Syriac, the root ^{Syr.} lou means not only 'to gaze or look' (Thes./1226), but can also mean 'to be white or

bright' (Thes./1229). This latter is the primary meaning which the word has in Aramaic (Jastrow p. 438). It is possible, therefore, that the reading of the Targum is a mistranslation of the Peshitta where the root

šom has been understood in the sense 'to be bright', rather than in the sense 'to look'. In either case, the Targum is explicable as a corruption or a mistranslation stemming from the reading of the Peshitta, and is understandable only by reference to the Syriac version.

vv. 26, 27

The verb **סלף** is still a difficult word to translate (McKane p. 311). The Greek takes **סלף** and **לִיָּעַם** as a combined expression, 'make a straight path', **ὁρθὰς τροχίας ποιεῖ σοὶς ποσὶν**, 'make straight paths for your feet'. Such a translation is encouraged by the exhortation not to deviate to the right or the left (v. 27). Of the other occurrences of the verb, this accords most closely with the translation of **סלף** at Psalm 78:50 (Greek 77:50), **ὁδοποιῶ**, 'make or level a road' (L.S. 1198), where again **סלף** has been taken as a combined expression, in this instance with **נתיב**, 'path'. For the other instances of **סלף** in Proverbs, see notes at 5:6

Ch. 4:26,27

and 5:21.

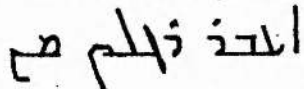
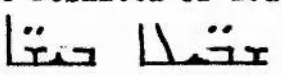
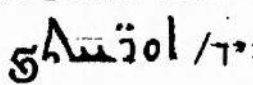


The Greek deviates from the Hebrew in 26b, particularly in the translation of יָׁׁׁ by κατευθύνε, 'set straight'. (Bickell, WZKM, p. 93 wishes to read יָׁׁ following κατευθύνε and similarly, Baumgartner p. 57 suggests יָׁׁ.) This is not only translated as if it were an imperative like עָׁׁ of 26a, but is presented with the same meaning of 'set straight'. This is clearly aimed at providing exact parallelism within v. 26 itself, and maintaining the series of imperatives which occurs in vv. 24-27. The meaning 'set straight' is a possible translation of יָׁׁ in the sense 'set right' which is also part of the range of meaning of κατευθύνω.

The addition of ὁδὸν at the end of v. 27 which reads, ἀποστρέψον δε σὺν ποδὶ ἀπο ὁδοῦ κακῆς, 'turn aside your foot from an evil way' is aimed at maintaining continuity with the theme of the path in v. 26. This is followed by four additional lines in the Greek, all elaborating further on the imagery of the path (Frankenberg p. 41; Barucq p. 69). The first two additional lines read, 'for God knows the ways of the right (ταῖς ἐκ δεξιῶν), but those of the left (αἱ ἐξ ἀριστερῶν) are twisted'. This combines the theme of the path with the notion of the right and left sides found in the first line of v. 27. The addition is in fact inconsistent with the exhortation of v. 27 (Hitzig p. 37; Delitzsch p. 117; Reuss p. 170; Toy p. 99) which forbids wandering either to the right or the left, and is also out of harmony with the general notion of the straight path found in Proverbs. The distinction in the addition which suggests that the paths of the right are acceptable but those of the left are not, is not based on any general Biblical concept. Ewald (p. 95) notes that the right hand is associated with Yahweh at Psalm 110:5 and 16:8. This may imply that the right hand is regarded as more favourable. The left is associated with ill omen in Greek thought (L.S. 240.3) and the association of the left with wrong is found also in Rabbinic thought (Jastrow 1591).

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This use of the idea of the left as associated with moral evil demonstrates clearly that the addition is a free construction of either the translator, or a later transcriber. In spite of this Wiesmann (p. 20) adds these lines to his translation of Proverbs 'as a satisfactory ending to the whole passage'. Lagarde (p. 19) considers the addition to be a Christian expansion, based on the Patristic notion of the two ways, cf. also Currie-Martin (p. 47), but the symbolism of right and left predominates here in a way which is not characteristic of Patristic thought on the two ways. The suggestion of Toy (p. 99) that the first and third lines of the Greek are a variation of 5:21 misses the point that these lines are based on their immediate context. Thus Skehan (p. 11) describes them as a garbled version of v. 27 itself.

The last two lines of the addition, 'he will make your paths straight, he will conduct your goings in peace' seems to be a variation of the theme of v. 26 (Baumgartner p. 57). These lines relate to v. 26 in much the same way as the first two additional lines relate to v. 27. The main difference from v. 26 is that the Deity has been introduced as the subject of the verse (Delitzsch p. 117). The whole addition, therefore, may be viewed as a homiletic expansion of themes in vv. 26 and 27. This may be compared with similar expansions in Chapters 1-9 (see Introduction p. xvii).

The Peshitta of 26a differs from MT and reads, , , 'remove your foot from evil paths'. This is almost certainly based on the Greek of 27b, ἀποστρέψον δε σου ποδα ἀπὸ ὁδὸν κακῆς, (Pinkuss, ZAW p. 129). The plural form 'paths' in the Syriac is to provide exact parallelism with  of 26b. The basic reason for the utilisation of the Greek reading is difficulty experienced with the Hebrew . At 5:6 and 5:21 the Peshitta exhibits dependence on the Greek in rendering , demonstrating that the translator had difficulty dealing with this word. However, there is still a

Ch. 4:26,27

problem as to why the translator should have inserted a Greek line from v. 27 instead of following the Greek of v. 26 itself, as one would have expected. There are two main possibilities. The first of these, and perhaps the more likely, is that the translator mistakenly used the Greek of 27b believing it to be the translation of 26a, since the Greek line refers to the 'foot' and the 'path' as does the Hebrew of 26a. The problem of correlation would be increased by the fact that the Greek has four extra lines at the end of the chapter. There is also the fact, as noted above, that the reference to the path in the Greek of 27b is an addition peculiar to the Septuagint. Otherwise one has to say that the Syriac translator deliberately implanted the Greek of 27b into v. 26, perhaps considering that a better overall interpretation of vv. 26 and 27 was thereby attained. (For other examples of development of Greek readings, see Introduction p. xxxvii).

The Targum is identical with the Peshitta in 26a, 'remove (אָפּהַר) your foot from evil paths (פְּתֵי עֲוֹנוֹתַי). Not only has the Targumist relied on the Peshitta to supply a meaning for פֶּלֶס (as also at 5:6 and 21), but the Syriac reading 'evil paths' () against MT's 'path' has also been reproduced in the Targum. (Although this is noted by Maybaum, AWEAT p. 84, it did not deter him from his view of the priority of the Targum in relation to the Peshitta.) This example may be added to the many other instances of dependence of the Targum upon the Peshitta (see Introduction p. xxxii). The reading is all the more interesting since the Syriac is not based on either the Hebrew or the Greek at v. 26, but, either by accident or design, follows the Greek of 27b.

Both versions follow MT in v. 27.

Ch. 5:1,2,3,4v. 1

For the Hebrew of lb, 'incline your ear to my understanding' (לתבונתי), the Greek reads, 'incline your ear to my words' (ἔμοις ... λόγοις). Structurally this is a poor rendering since it destroys the parallelism with 'my wisdom' (חכמתי) in la. Lagarde (p. 19), Baumgartner (p. 57) and Toy (p. 106) observed that the translation is a repetition of the similar exhortation at 4:20b, τοις δε ἔμοις λόγοις παραβαλε σον οὖς (Hebrew לאמר י הו אוןך). In two MSS, (23 and 252) the reading is altered to agree with MT τη δε φρονήσει μου κλινον το οὖς σου.

The Greek reading 'my words' in lb is reflected in the Peshitta texts of Codex Ambrosianus¹ and the editions of Lee and Walton which read, 'my son, pay heed to my wisdom, and incline your ear to my speech'

(ܠܡܠܐܠܐ , Umbreit p. 55; Baumgartner p. 57; Pinkuss, ZAW p. 129).

While the translator or transcriber who produced this reading has clearly been influenced by the Septuagint, the connection of the reading 'words' or 'speech' with 4:20b has also been apprehended. The texts which read

ܠܡܠܐܠܐ are in fact reproducing exactly the Peshitta reading of 4:20b, which also has a singular form ܠܡܠܐܠܐ ܐܢܝ ܐܒܝܝ (see Introduction p. xxxix).

The Urmiah text follows MT, ܠܡܠܐܠܐ ܐܢܝ ܐܒܝܝ², 'incline your ear to my understanding'. This is probably a later reading taking the form of a correction to produce agreement with MT, in the same manner as the Greek MSS 23 and 252 noted above.

The Targum follows MT.

vv. 2,3,4

The Greek has a longer text in vv. 2-3 than is found in the Hebrew, the additional material coming between vv. 2 and 3. The opening phrase of v. 2, 'that you may keep discretion (חַסְדִּים) is translated as, 'that you may guard good understanding' (ἐννοίαν ἀγαθὴν). This is a further

¹ Thus also Di Lella's text (Ms. 7a1)

² Mss. 8a1, 9c1, 9b.5, 10c1.2, 11c1, 11|4.5

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example of the moralizing trait of the translator observed at 2:11 and other places (see Introduction p. xiii).

In 2b all that can be said for certain is that the translator divides the letters of the last two words differently from those of MT. The texts of K, B and A read αἰσθησις δε ἔμων χειλεων ἐντελλεται σοι, 'perception of my lips commands you'. Clearly the translator read נָטַי יָנַשׁ rather than לִי יָנַשׁ נָטַי of MT. From this point, however, it is impossible to correlate the two texts until the resumption of v. 3 (כִּי נָשַׁן /μὲν γάρ). Various emendations of the text have been suggested to account for the unusual Greek reading; thus Jaeger(p. 41) felt that יָנַשׁ had either been rendered freely or read as יָנַי. Similarly Bickell, (WZKM p. 94) emended the Hebrew to יָנַי לִי יָנַשׁ נָטַי. In this way both attempt to account for the verb ἐντελλομαι. A variation only of this approach would be that of Heidenheim (DVETFK, Vol.III p. 53) who proposed reading יָנַשׁ from the root יָנַשׁ, 'urge' or 'press'. Gemser (p. 34) and BHS read לִי יָנַשׁ, apparently appealing to the different word division of the Greek, ignoring the verb. Kuhn (BWANT, p.87) wishes to emend both the Greek and the Hebrew in 2b, reading ἰνδαλλομαι corresponding to יָנַי. This is to produce text forms in both the Greek and Hebrew which read 'so that understanding of my lips may be evident to you'. Apart from the inherent difficulty of a double emendation of this sort, it is not clear that the verb ἰνδαλλομαι, 'seem' (L.S. 830) can in fact take the sense 'become evident'. Of the root יָנַי, 'be clear', it needs to be noted that, while it occurs in Aramaic, it is not found in Biblical Hebrew. Mezzacasa (p. 122) prefers to emend the Greek only, suggesting that ἀνατελλεται be read instead of ἐντελλεται. The Greek would then read 'perception of my lips has risen upon you'. However this is just as obscure as the present reading and fraught with as many difficulties. A possibility based on the text as it stands is that, having read

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'perception of my lips' the translator found the remainder of the line unintelligible and completed the sense of his own expression by 'commands you' or 'I command you'. The Greek line on its own would have rather an obscure meaning, but presumably, in the K, B and A texts, one has to view the following phrase as the actual command, i.e., 'pay no heed to a worthless/base woman'. The majority of Greek MSS read αἰσθησιν δε ἐμων χειλεων ἐντελλομαι σοι, 'I command you perception of my lips'. This is not based on a different view of the Hebrew, but is an internal Greek variation. This reading has the effect of making 2b self-contained and unrelated to the following Greek expansion, 'pay no heed ... etc.'. At the same time, the line becomes very obscure and practically unintelligible.

From the point of view of textual criticism, the K, B, and A readings may be an attempt to produce continuity in an otherwise obscure line. The other reading, however, may be the result of failure to see continuity with what follows, thus making αἰσθησιν the object of the verb and so producing a self-contained statement.

V. 3 is prefixed by the command, μη προσεχε φωνη γυναικι, 'pay no heed to a worthless/base woman'. This is an editorial insertion by the translator, or, possibly, by a later hand (Hitzig p. 40), to heighten the contrast between the positive command of the Wisdom teacher in vv. 1 and 2 to guard wisdom, and the warning in v. 3ff to keep clear of the strange woman. Barucq (p. 70) suggests that the addition has been occasioned by the following וְ. This would be a substantial elaboration on the part of the translator to deal with a simple connecting particle, and, even if this were so, Barucq's observation would give no insight into the content or form of words chosen in the expansion. Baumgartner (p. 58), suggested that the line came from 7:5, but this is erroneous. Rather the additional phrase is almost certainly modelled on the opening line of v. 1 (Müller-Kautzsch p. 73) Ἦε, ἐμὴ σοφίᾳ προσεχε, serving as its antithesis. The

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structural similarity of the two expressions was clearly apparent to the transcriber of MS 247, who added *vis* before *μη κρούσῃς* to make the correspondence between the two lines even more obvious. (For similar editorial insertion in the Greek, see 8:21). Dyserinck, (TT p. 579) on the basis of the Greek addition, suggested that the words *מֵאִשֶׁת בְּכָרִיָּה* followed *וַיִּנָּרֶץ* at the end of 2b. However, when the editorial nature of the Greek addition is recognised, this suggestion is deprived of support.

The translation of 3a itself presents little difficulty. The grammatical connections have been altered slightly so that 'honey' is the subject of the verb in the Greek, but no change in meaning is involved. The term *זָרָה*, 'strange' or 'alien woman', is translated as 'adulterous woman' (*γυναικὸς πόρνης*). While this is a true interpretation of the character of the *זָרָה*, it is a generalization of the term which, for the Greek reader, obscures the relationship to other passages which speak of the strange woman. Heidenheim (DVETFK, Vol. III p. 53) suggests that the Greek translation is an attempt to avoid offence to foreign nations. Kaminka (HUCA p. 178) along with Baumgartner (p. 58) and Lagarde (p. 19) suggest that the translator read *זֹנֶה*. Neither of these suggestions is necessary as *זָרָה* is elsewhere translated in similar fashion in the Greek (7:5; 22:14).

A more significant departure from the Hebrew is found in 3b, *ἡ πρὸς καιρὸν λιπαίνεται σὸν φάρυγγα*, 'who for a time oils your throat'. Every word in 3b has either been altered or taken differently from its application in the Hebrew.¹ The form *לִשְׁמַנְתָּ* has been treated as if it were a participle relating back to *זָרָה* as the subject. Such a construction, however, would require the participle to have a feminine form (to agree with *זָרָה*). The translator ignores not only the grammar to implement his interpretation, but also the suffix of *כָּחָה* is altered from a third person feminine to a second person singular in order to relate to the *וְנִי* of v. 1. The suffix

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of וְאֶחָדָהּ in v. 4 is, as will be noted further, treated in a similar way. It is difficult to say how the translator has read פֶּלֶן. It seems to have been taken adverbially, as the phrase 'for a short time' indicates. It may be that the translator related פֶּלֶן to the meaning of a part or portion and thus arrived at the notion of a portion of time. There is, however, no example of such a usage of פֶּלֶן in Hebrew. The translator is treating other parts of the text with some violence to extract a desired line of interpretation and his treatment of פֶּלֶן should be viewed in the same light. Frankenberg (p. 41) suggested that πρὸς καιρὸν derives from [מִזְמָה] read instead of [מִשְׁמָה]. Similarly Mezzacasa (p. 124), but [מִשְׁמָה] is already accounted for in the Greek reading. Lagarde (p. 20) suggests πρὸς καιρὸν changes easily into πρὸ ἐλαίου (more than oil oils the palate), but this must be very questionable. Jaeger (p. 42), following Grabe, suggests πρὸς καιρὸν should be read as πρὸς χαρὶν, i.e. 'who pleasingly oils your palate'. This expression is associated with פֶּלֶן at 7:5, although at 7:5b also the Greek corresponds only loosely with the Hebrew.

It was noted in v. 3b that the 3rd person feminine suffix in כָּחַךְ was altered by the Greek translator to read as if it were a second person singular. This interpretation is maintained in v. 4, which, in the Hebrew, may be translated literally as, 'and her end (וְאֶחָדָהּ) is bitter as gall, as sharp as a two-edged sword'. The Greek reads, 'you will certainly find an end (ὅσπερ ... εὐρησεῖς) more bitter than gall, and sharper than a two-edged sword'. Not only is the 'end' referred to the וְאֶחָדָהּ but it is made more emphatic by the addition of the verb εὐρησεῖς. The two comparisons are also intensified by being put into the comparative form - 'more bitter than ... sharper than'. The exegesis offered whereby the 'end' is referred not to the strange woman, but to the young man is very probably a correct understanding of the meaning of the passage. In

¹ See Introduction p. xxi.

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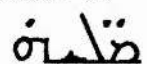
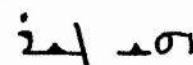
v. 4 אַחֲרֵיהֶּה is not 'her latter end' i.e. what eventually becomes of a prostitute, but her final effect on the man who has an affair with her (McKane p. 314). Irrespective of whether the translator's view of the passage is correct or not, such an obvious example of the substitution of translation by exegesis should only increase the caution which one exercises when approaching Greek readings which differ from the Hebrew. Lagarde (p. 20), Baumgartner (p. 59) and Toy (p. 106) suggest that the comparative in v. 4 was based upon a confusion of the letters 'כ' and 'מ'. However the other interpretative changes in vv. 3 and 4 make this unlikely. (Cf. also 6:6, where the comparative is similarly introduced by the translator.)


The Peshitta follows the Hebrew closely in vv. 2 and 3a, but interprets to some extent the imagery of 3b reading, ܡܠܚܡܐ
ܡܠܚܡܐ ܡܠܚܡܐ, 'her words are softer than oil'. The translator has correctly understood 'palate' to refer to speech and has accordingly translated the poetic imagery into more prosaic form. Soft words or mild speech is an expression that can be found elsewhere in Proverbs (15:1), but an even closer example of the idiom used here can be found at Psalm 55:22 (Syriac 55:21), 'his words were softer than oil', ܠܚܡܐ ܕܡܠܚܡܐ
 (Syriac ܡܠܚܡܐ ܡܠܚܡܐ). This example is all the more apt since it is found in parallel with 'his speech was smoother (ܡܠܚܡܐ) than butter'. It is clear that the roots ܡܠܚܡܐ and ܡܠܚܡܐ are functioning here as virtual synonyms. This helps to clarify the idiom found in the Syriac at Proverbs 5:3.

The Targum in 3b is closer to the Hebrew than the Peshitta, retaining the literal term ܡܠܚܡܐ and translating ܡܠܚܡܐ exactly by ܡܠܚܡܐ, 'smooth'.

In the Peshitta the term ܡܠܚܡܐ, 'her words', is a translation of ܡܠܚܡܐ in 3b. The translator relates v. 4a to this expression, reading, 'and their end (ܡܠܚܡܐ, i.e. the end of the words) is more bitter

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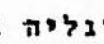


than wormwood'. Umbreit p. 57 thought that the suffix referred back to 'lips' of v. 3a but he appears not to have noticed the reading . The strange woman is then reintroduced as the subject of 4b (Baumgartner p. 59), which is presented as a clause of reason dependent on 4a, 'for she () is sharper than a two-edged sword'. In spite of the translator's attempt to link the two clauses by the conjunction

, the use of plural and singular subjects leaves the impression of a measure of inconsistency in the Syriac version in v. 4. The return to a singular subject in 4b may have been aimed at reducing divergence from the Hebrew to a minimum.

The Targum generally follows MT and has the same construction as the Hebrew in the simile of 4a. In 4b however, it has a comparative construction, as does the Syriac. This inconsistency in the two halves of the verse is due to the mixed nature of the Targum, in the sense that it is an edited version of the Peshitta.

v. 5

The first half of v. 5, 'her feet go down to death' is considerably expanded in the Greek which reads, 'for the feet of folly (*της γαρ ἀφροσύνης οἱ ποδες*) lead down with death those associating with her (*τους χρωμενους αὐτῇ*) to Hades'.

One of the main difficulties here is presented by the phrase 'feet of folly'. If the translator took  as it stands, as referring to the  (v. 3) then 'feet of folly' may only be an imaginative characterisation of the woman herself. The foolish woman (*γυνὴ ἀφρων*) is a figure who appears at 9:13 as the opponent of personified wisdom. It may also be the case however, that an allegorical element has been injected into the passage (cf. Delitzsch p. 122). Behind the  may stand the spectral figure of Folly who, in all generations, leads her victims down to the underworld. The possibility of an allegorisation of this sort recalls

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the Greek addition at 2:16 where the expression κακή βουλή, 'evil counsel' raises similar problems to those encountered here. In both instances, the **הַיָּרֵחַ** is the figure in the passage and, in both instances, the setting of the underworld features prominently.¹

A textual explanation of the phrase was given by Mezzacasa (p. 124) who took the view that ἀφροσύνης arose from **פִּתְיוֹן** intruding as a variant of **פִּיּוֹן** from the preceding line. The further expansion found in the Greek, however, makes this unlikely. Jaeger (p. 43) felt that ἀφροσύνης was an abstract used instead of ἀφρονοῦς γυναικός, although this does not account for why there should be any expansion in the first place.

In considering the suffix on **הַיָּרֵחַ**, it should be noted that, in vv. 3 and 4, the translator has ignored the reference to the **הַיָּרֵחַ** implied by the suffixes on **חֲכָה** and **וְאֶחָרֵיהֶם** (see above). If the translator has treated the suffix in **הַיָּרֵחַ** in the same way, then 'feet of folly' might not refer to the woman at all, but rather to her victims. In this case the Greek would mean that, impelled by their own folly, the woman's victims sweep themselves down to Hades. This is the view taken by Reuss (p. 121) 'les pieds de ceux qui conviennent avec la sottise courent à l'enfer', 'the feet of those who converse with folly run to Hades'.

Although a possible interpretation, the imagery of the victim being carried off by uncontrollable feet is, to say the least, rather curious. As an image of self-destruction, however, it may have seemed perfectly feasible to the translator.

The remaining changes introduced by the translator are more obvious. The causative force 'lead down' given to **הַיָּרֵחַ** is incorrect. A Hiphil form would be required to produce this sense. The translator has modified the meaning of the participle to suit his overall presentation of the line. Schleusner (p. 274), Lagarde (p. 20) and Baumgartner (p. 59) consider that **הַיָּרֵחַ** may have existed as a variant, but in view of the large amount of

¹ See Introduction p. xvi.

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expansion in the line, this seems an unlikely suggestion. The supplied object of חַיִּיִּם/καταγουσιν, 'those associating with her' maintains the line of exegesis already observed in v. 4. The translator is focusing attention not on the fate of the woman herself, but on that of those who have dealings with her. The verb καταγομαι is very apposite. It can be used both for business relationships in the sense 'to have dealings with' (L.S. 2002.II), and it can be used also of sexual relationships (L.S. 2002.IV.b.2.).

In addition to the reinterpretations and insertions in v. 5, the translator punctuates the line differently by including שְׁאוֹל in 5a. By making שְׁאוֹל/τον δῆνη the object of καταγουσιν the translator has difficulty relating מוֹת to the other components in the line. The awkward expression μετα θάνατον presumably means 'in the company of death'. This would suggest that 'death' is being personified so that the victim of the זרה is envisaged as being escorted to Sheol between the figures of Folly and Death.

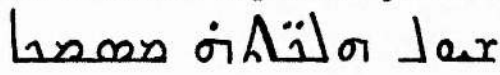

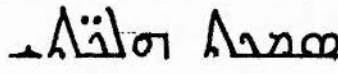
Having taken שְׁאוֹל with the first part of the verse, the translator reduces 5b to the expression נַעֲדִיָּה יִתְמַכּוּ. Grammatically this is a meaningless phrase since the verb תִּמְכּוּ is always followed by either a direct or an indirect object. However, the normal usage was ignored and it was read intransitively as 'her steps hold fast'. Exegetically, this is an unacceptable description of the זרה who is 'restless and dissolute and her feet are never at rest in her house' (Greek 7:11). To extricate himself from this difficulty the translator was forced to supply a negative in 5b, 'her steps are not fixed firm' (οὐκ ἐρείδεται - cf. Jaeger p. 43ff). Baumgartner(p. 59)suggested that the translator actually found לא in the text, whereas Lagarde(p. 20)suggested the variant נַעֲדִיָּה יִתְמַכּוּ, 'her steps are brought low'. Neither of these suggestions is likely, as the translator has elsewhere introduced the negative where this


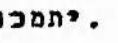
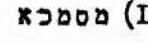
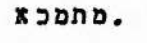

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was deemed necessary to make sense of the text (of. 1:17, 5:16).

In 5a the Peshitta's translation  (Aphel participle), 'cast', reflects the Greek καταγουσιν (Pinkuss, ZAW p. 130). There is however, no object and, presumably, one has to understand something like the supplied object of the Greek, 'those who associate with her'. (For other examples of modifications of Greek readings, see Introduction p. xxxvii). It is not necessary to suggest a variant מוריות as the Peshitta translator alters the syntax in 5b also.

The Peshitta expresses 5b somewhat differently from the Hebrew, i.e.

 , 'Sheol upholds her steps'. The same Hebrew idiom and an almost identical approach to it can be found at Psalm 17:5 , literally, 'my steps have held fast to your paths'. This is translated in the Peshitta,  , 'you have upheld (supported) my steps on/with your paths' (Thes./2660). It would seem that the translators in each case have taken תמך in the sense 'support' or 'uphold' rather than 'lay hold of' and have moulded their presentation of the Hebrew in each instance to suit this meaning, even though this has necessitated rearranging the grammatical connections of the original.

The Targum has the same text as the Peshitta (note  of 5a) in v. 5, although variant readings exist in 5b re . Two Targum editions have the same readings as the Peshitta, i.e.  (Levy, Vol. II p. 543; Pinkuss, ZAW p. 88). Codex 1106 reads . This is apparently an attempt to assimilate the form to the Hebrew root תמך, and appears to be the only instance of the root תמך in Aramaic. However, the retention of the singular betrays its relation to the Peshitta reading. The texts of Lagarde and Miqraoth Gedoloth read , i.e. a plural participle. This brings their texts into agreement with the syntax of MT where 'steps' is the subject of the verb and 'Sheol' the object.

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In considering the different Targum readings it seems fairly clear that the starting point is the reading of the Peshitta (ܡܫܬܚܚܐ), the variations being attempts to bring the reading into closer conformity with MT.

v. 6

The difficult nature of the root ܡܠܦ has already been noted at 4:26. It was observed there that ܡܠܦ ܡܠܦ was translated as a joint expression (ῥοθας τροχιας ποιεῖ) in a similar manner to ܡܠܦ ܡܠܦ at Psalm 78:50 (Greek 77:50) by ὁδοποιεῖ, 'level a road'. The translation of ܡܠܦ at Proverbs 5:6 by ἐπερχομαι, 'go upon, traverse', may represent a general sense derived from the notion of forging a path as at 4:26. Using ὁδοποιεῖ as an analogy, it is noted of this verb that, from its basic sense of 'level a road' it develops a broader meaning of 'to make one's way' or 'to advance', like the Latin progredi (L.S. abridged Lexicon 1972, p. 475, cf. L.S. 1198.II). If no such connection exists between the passages at 4:26 and 5:6 then one has to conclude that, at 5:6, the translator has supplied a meaning for ܡܠܦ arbitrarily on the basis of its context.

The other difficulty in 6a is the translation of ܡܠܦ, 'lest', by a simple negative. The Hebrew construction, using ܡܠܦ, does not conform to the normal pattern, and does not read smoothly (BDB 814.I). While it has been suggested that the translator actually read a negative ܡܠܦ or ܡܠܦ, it is more likely that he simplified an awkward construction (Delitzsch p. 121; Frankenberg p. 41) in much the same way as modern translators (cf. RSV and NEB).

The expression ܡܠܦ ܡܠܦ in 6b is obscure both as to its meaning and its relation to the rest of the verse (McKane p. 315). The Greek translator treats the expression as a further description of the woman's tracks (ܡܠܦ ܡܠܦ) in the same manner as ܡܠܦ. This latter is represented by

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σφαλεσαι which, in the sense 'reeling' (L.S. 1739.II) conveys very adequately the sense of וַיָּנֹס. Grammatically, it is inadmissible to link וַיָּנֹס אֵל and וַיָּנֹס since they are clearly of opposite number.¹ Further, the actual meaning which is attributed to וַיָּנֹס אֵל, οὐκ εἰδωστος, 'not discernible', would require a Niphal form of the root וָיָ. The translator has in effect appended a further description of the woman's paths, loosely based on the root וָיָ, 'know' or 'perceive' and has set aside the exact form of the Hebrew text. Lagarde (p. 20) suggested that the translator had read וַיָּנֹס אֵלָּה, 'which you do not know', and similarly, Baumgartner (p. 59) suggested that the Greek was based on וַיָּנֹס אֵלָּה, 'you do not know them'.

οὐκ εἰδωστος does not in fact imply a reference to a second person singular subject or a third person singular subject (as Toy p. 107). It is merely a general description, true for any observer.

The Peshitta is heavily dependent on the Greek in this verse. For the difficult construction וַיָּנֹס אֵלָּה it reads ... כִּי לֹא , 'and she does not tread upon ...'. This is an almost identical translation to that of the Greek οὐκ ἐπερχεται. Firstly, the meaning of the verb וַיָּנֹס has been supplied from the Greek and, secondly, the representation of אֵלָּה by a simple negative has almost certainly also been taken from the Septuagint.

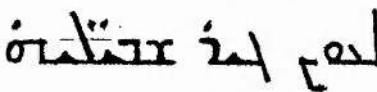
Similarly in 6b the problematical וַיָּנֹס אֵלָּה is dealt with by recourse to the Greek. The translator reproduces οὐκ εἰδωστος by לֹא , 'and are not known/perceptible'. The general meaning is the same as the Greek and the grammatical construction is identical in that לֹא is a description of the woman's tracks. (Pinkuss, ZAW p. 130 thinks that this supports the view that a second person was read, cf. Lagarde and Baumgartner above, but this is not clear.)

A point which is not quite so certain is the translation of

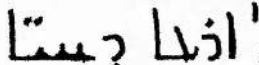
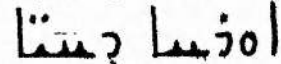

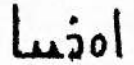
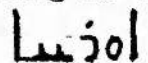
וַיָּנֹס
מִלְּפָנֶיהָ

¹ See Introduction p. XXIV.

Ch. 5:6

by  *broA*, 'for her tracks are error'.

This could be based either on the Hebrew or the Greek. Syntactically it is closer to the Greek, *σφαλεραί δε αἱ τροχιαὶ αὐτῆς*, the only difference being that the Peshitta has a noun where the Greek, more appropriately, has an adjective. The fact that the translator clearly follows the Greek in the next phrase (*ܕܢܗ ܕܐܬܪܐ*) would add support to the view that he is basing his translation at this point upon the Greek also. The term 'error' is probably a derived sense from the Greek *σφαλεραί*. The noun *σφαλμα*, for example, can mean precisely 'error' or 'going astray'. The Syriac translator has understood the 'meandering paths' to indicate wrongdoing. (For other examples of interpretation of Greek readings, see Introduction p. xxxvii).

A variant reading exists in the Peshitta in connection with the phrase *ܐܬܪܐ ܕܐܬܪܐ*, 'path of life'. The Urmiah text, with those of Lee and Walton reads , 'land of the living', while Codex Ambrosianus² has the expected , 'path of life'. While it is not impossible that  could have arisen as a corruption of  (Vogel p. 30 and Toy p. 107), it may represent an original interpretation. The 'land of the living' produces a direct antithesis to Sheol as the place of the dead (v. 5), whereas 'path of life' is a more figurative expression. Pinkuss (ZAW p. 130) takes the view that the Ambrosianus reading is correct because the Syriac generally is following the Greek, but , as singular, would in any case be a correction to MT. Vogel (p. 30) and Baumgartner (p. 59) thought that *ܐܬܪܐ* might have been read and, similarly, Hitzig (Introduction p. xxix) suggested that *ܐܬܪܐ* was read 'in haste' instead of *ܐܬܪܐ*. However, this reading is more likely to indicate an internal problem for the Peshitta than a variation or misreading of MT.

The Targum follows the Peshitta in rendering *ܐܬܪܐ ܕܐܬܪܐ* by *ܐܬܪܐ ܕܐܬܪܐ*, although the actual word order in 6a follows that of MT. With regard to

¹ Mss. 8a, 9c, 9f, 10c, 11c, 11d, 12a, 12b, 12c, 12d, 12e, 12f, 12g, 12h, 12i, 12j, 12k, 12l, 12m, 12n, 12o, 12p, 12q, 12r, 12s, 12t, 12u, 12v, 12w, 12x, 12y, 12z, 13a, 13b, 13c, 13d, 13e, 13f, 13g, 13h, 13i, 13j, 13k, 13l, 13m, 13n, 13o, 13p, 13q, 13r, 13s, 13t, 13u, 13v, 13w, 13x, 13y, 13z, 14a, 14b, 14c, 14d, 14e, 14f, 14g, 14h, 14i, 14j, 14k, 14l, 14m, 14n, 14o, 14p, 14q, 14r, 14s, 14t, 14u, 14v, 14w, 14x, 14y, 14z, 15a, 15b, 15c, 15d, 15e, 15f, 15g, 15h, 15i, 15j, 15k, 15l, 15m, 15n, 15o, 15p, 15q, 15r, 15s, 15t, 15u, 15v, 15w, 15x, 15y, 15z, 16a, 16b, 16c, 16d, 16e, 16f, 16g, 16h, 16i, 16j, 16k, 16l, 16m, 16n, 16o, 16p, 16q, 16r, 16s, 16t, 16u, 16v, 16w, 16x, 16y, 16z, 17a, 17b, 17c, 17d, 17e, 17f, 17g, 17h, 17i, 17j, 17k, 17l, 17m, 17n, 17o, 17p, 17q, 17r, 17s, 17t, 17u, 17v, 17w, 17x, 17y, 17z, 18a, 18b, 18c, 18d, 18e, 18f, 18g, 18h, 18i, 18j, 18k, 18l, 18m, 18n, 18o, 18p, 18q, 18r, 18s, 18t, 18u, 18v, 18w, 18x, 18y, 18z, 19a, 19b, 19c, 19d, 19e, 19f, 19g, 19h, 19i, 19j, 19k, 19l, 19m, 19n, 19o, 19p, 19q, 19r, 19s, 19t, 19u, 19v, 19w, 19x, 19y, 19z, 20a, 20b, 20c, 20d, 20e, 20f, 20g, 20h, 20i, 20j, 20k, 20l, 20m, 20n, 20o, 20p, 20q, 20r, 20s, 20t, 20u, 20v, 20w, 20x, 20y, 20z, 21a, 21b, 21c, 21d, 21e, 21f, 21g, 21h, 21i, 21j, 21k, 21l, 21m, 21n, 21o, 21p, 21q, 21r, 21s, 21t, 21u, 21v, 21w, 21x, 21y, 21z, 22a, 22b, 22c, 22d, 22e, 22f, 22g, 22h, 22i, 22j, 22k, 22l, 22m, 22n, 22o, 22p, 22q, 22r, 22s, 22t, 22u, 22v, 22w, 22x, 22y, 22z, 23a, 23b, 23c, 23d, 23e, 23f, 23g, 23h, 23i, 23j, 23k, 23l, 23m, 23n, 23o, 23p, 23q, 23r, 23s, 23t, 23u, 23v, 23w, 23x, 23y, 23z, 24a, 24b, 24c, 24d, 24e, 24f, 24g, 24h, 24i, 24j, 24k, 24l, 24m, 24n, 24o, 24p, 24q, 24r, 24s, 24t, 24u, 24v, 24w, 24x, 24y, 24z, 25a, 25b, 25c, 25d, 25e, 25f, 25g, 25h, 25i, 25j, 25k, 25l, 25m, 25n, 25o, 25p, 25q, 25r, 25s, 25t, 25u, 25v, 25w, 25x, 25y, 25z, 26a, 26b, 26c, 26d, 26e, 26f, 26g, 26h, 26i, 26j, 26k, 26l, 26m, 26n, 26o, 26p, 26q, 26r, 26s, 26t, 26u, 26v, 26w, 26x, 26y, 26z, 27a, 27b, 27c, 27d, 27e, 27f, 27g, 27h, 27i, 27j, 27k, 27l, 27m, 27n, 27o, 27p, 27q, 27r, 27s, 27t, 27u, 27v, 27w, 27x, 27y, 27z, 28a, 28b, 28c, 28d, 28e, 28f, 28g, 28h, 28i, 28j, 28k, 28l, 28m, 28n, 28o, 28p, 28q, 28r, 28s, 28t, 28u, 28v, 28w, 28x, 28y, 28z, 29a, 29b, 29c, 29d, 29e, 29f, 29g, 29h, 29i, 29j, 29k, 29l, 29m, 29n, 29o, 29p, 29q, 29r, 29s, 29t, 29u, 29v, 29w, 29x, 29y, 29z, 30a, 30b, 30c, 30d, 30e, 30f, 30g, 30h, 30i, 30j, 30k, 30l, 30m, 30n, 30o, 30p, 30q, 30r, 30s, 30t, 30u, 30v, 30w, 30x, 30y, 30z, 31a, 31b, 31c, 31d, 31e, 31f, 31g, 31h, 31i, 31j, 31k, 31l, 31m, 31n, 31o, 31p, 31q, 31r, 31s, 31t, 31u, 31v, 31w, 31x, 31y, 31z, 32a, 32b, 32c, 32d, 32e, 32f, 32g, 32h, 32i, 32j, 32k, 32l, 32m, 32n, 32o, 32p, 32q, 32r, 32s, 32t, 32u, 32v, 32w, 32x, 32y, 32z, 33a, 33b, 33c, 33d, 33e, 33f, 33g, 33h, 33i, 33j, 33k, 33l, 33m, 33n, 33o, 33p, 33q, 33r, 33s, 33t, 33u, 33v, 33w, 33x, 33y, 33z, 34a, 34b, 34c, 34d, 34e, 34f, 34g, 34h, 34i, 34j, 34k, 34l, 34m, 34n, 34o, 34p, 34q, 34r, 34s, 34t, 34u, 34v, 34w, 34x, 34y, 34z, 35a, 35b, 35c, 35d, 35e, 35f, 35g, 35h, 35i, 35j, 35k, 35l, 35m, 35n, 35o, 35p, 35q, 35r, 35s, 35t, 35u, 35v, 35w, 35x, 35y, 35z, 36a, 36b, 36c, 36d, 36e, 36f, 36g, 36h, 36i, 36j, 36k, 36l, 36m, 36n, 36o, 36p, 36q, 36r, 36s, 36t, 36u, 36v, 36w, 36x, 36y, 36z, 37a, 37b, 37c, 37d, 37e, 37f, 37g, 37h, 37i, 37j, 37k, 37l, 37m, 37n, 37o, 37p, 37q, 37r, 37s, 37t, 37u, 37v, 37w, 37x, 37y, 37z, 38a, 38b, 38c, 38d, 38e, 38f, 38g, 38h, 38i, 38j, 38k, 38l, 38m, 38n, 38o, 38p, 38q, 38r, 38s, 38t, 38u, 38v, 38w, 38x, 38y, 38z, 39a, 39b, 39c, 39d, 39e, 39f, 39g, 39h, 39i, 39j, 39k, 39l, 39m, 39n, 39o, 39p, 39q, 39r, 39s, 39t, 39u, 39v, 39w, 39x, 39y, 39z, 40a, 40b, 40c, 40d, 40e, 40f, 40g, 40h, 40i, 40j, 40k, 40l, 40m, 40n, 40o, 40p, 40q, 40r, 40s, 40t, 40u, 40v, 40w, 40x, 40y, 40z, 41a, 41b, 41c, 41d, 41e, 41f, 41g, 41h, 41i, 41j, 41k, 41l, 41m, 41n, 41o, 41p, 41q, 41r, 41s, 41t, 41u, 41v, 41w, 41x, 41y, 41z, 42a, 42b, 42c, 42d, 42e, 42f, 42g, 42h, 42i, 42j, 42k, 42l, 42m, 42n, 42o, 42p, 42q, 42r, 42s, 42t, 42u, 42v, 42w, 42x, 42y, 42z, 43a, 43b, 43c, 43d, 43e, 43f, 43g, 43h, 43i, 43j, 43k, 43l, 43m, 43n, 43o, 43p, 43q, 43r, 43s, 43t, 43u, 43v, 43w, 43x, 43y, 43z, 44a, 44b, 44c, 44d, 44e, 44f, 44g, 44h, 44i, 44j, 44k, 44l, 44m, 44n, 44o, 44p, 44q, 44r, 44s, 44t, 44u, 44v, 44w, 44x, 44y, 44z, 45a, 45b, 45c, 45d, 45e, 45f, 45g, 45h, 45i, 45j, 45k, 45l, 45m, 45n, 45o, 45p, 45q, 45r, 45s, 45t, 45u, 45v, 45w, 45x, 45y, 45z, 46a, 46b, 46c, 46d, 46e, 46f, 46g, 46h, 46i, 46j, 46k, 46l, 46m, 46n, 46o, 46p, 46q, 46r, 46s, 46t, 46u, 46v, 46w, 46x, 46y, 46z, 47a, 47b, 47c, 47d, 47e, 47f, 47g, 47h, 47i, 47j, 47k, 47l, 47m, 47n, 47o, 47p, 47q, 47r, 47s, 47t, 47u, 47v, 47w, 47x, 47y, 47z, 48a, 48b, 48c, 48d, 48e, 48f, 48g, 48h, 48i, 48j, 48k, 48l, 48m, 48n, 48o, 48p, 48q, 48r, 48s, 48t, 48u, 48v, 48w, 48x, 48y, 48z, 49a, 49b, 49c, 49d, 49e, 49f, 49g, 49h, 49i, 49j, 49k, 49l, 49m, 49n, 49o, 49p, 49q, 49r, 49s, 49t, 49u, 49v, 49w, 49x, 49y, 49z, 50a, 50b, 50c, 50d, 50e, 50f, 50g, 50h, 50i, 50j, 50k, 50l, 50m, 50n, 50o, 50p, 50q, 50r, 50s, 50t, 50u, 50v, 50w, 50x, 50y, 50z, 51a, 51b, 51c, 51d, 51e, 51f, 51g, 51h, 51i, 51j, 51k, 51l, 51m, 51n, 51o, 51p, 51q, 51r, 51s, 51t, 51u, 51v, 51w, 51x, 51y, 51z, 52a, 52b, 52c, 52d, 52e, 52f, 52g, 52h, 52i, 52j, 52k, 52l, 52m, 52n, 52o, 52p, 52q, 52r, 52s, 52t, 52u, 52v, 52w, 52x, 52y, 52z, 53a, 53b, 53c, 53d, 53e, 53f, 53g, 53h, 53i, 53j, 53k, 53l, 53m, 53n, 53o, 53p, 53q, 53r, 53s, 53t, 53u, 53v, 53w, 53x, 53y, 53z, 54a, 54b, 54c, 54d, 54e, 54f, 54g, 54h, 54i, 54j, 54k, 54l, 54m, 54n, 54o, 54p, 54q, 54r, 54s, 54t, 54u, 54v, 54w, 54x, 54y, 54z, 55a, 55b, 55c, 55d, 55e, 55f, 55g, 55h, 55i, 55j, 55k, 55l, 55m, 55n, 55o, 55p, 55q, 55r, 55s, 55t, 55u, 55v, 55w, 55x, 55y, 55z, 56a, 56b, 56c, 56d, 56e, 56f, 56g, 56h, 56i, 56j, 56k, 56l, 56m, 56n, 56o, 56p, 56q, 56r, 56s, 56t, 56u, 56v, 56w, 56x, 56y, 56z, 57a, 57b, 57c, 57d, 57e, 57f, 57g, 57h, 57i, 57j, 57k, 57l, 57m, 57n, 57o, 57p, 57q, 57r, 57s, 57t, 57u, 57v, 57w, 57x, 57y, 57z, 58a, 58b, 58c, 58d, 58e, 58f, 58g, 58h, 58i, 58j, 58k, 58l, 58m, 58n, 58o, 58p, 58q, 58r, 58s, 58t, 58u, 58v, 58w, 58x, 58y, 58z, 59a, 59b, 59c, 59d, 59e, 59f, 59g, 59h, 59i, 59j, 59k, 59l, 59m, 59n, 59o, 59p, 59q, 59r, 59s, 59t, 59u, 59v, 59w, 59x, 59y, 59z, 60a, 60b, 60c, 60d, 60e, 60f, 60g, 60h, 60i, 60j, 60k, 60l, 60m, 60n, 60o, 60p, 60q, 60r, 60s, 60t, 60u, 60v, 60w, 60x, 60y, 60z, 61a, 61b, 61c, 61d, 61e, 61f, 61g, 61h, 61i, 61j, 61k, 61l, 61m, 61n, 61o, 61p, 61q, 61r, 61s, 61t, 61u, 61v, 61w, 61x, 61y, 61z, 62a, 62b, 62c, 62d, 62e, 62f, 62g, 62h, 62i, 62j, 62k, 62l, 62m, 62n, 62o, 62p, 62q, 62r, 62s, 62t, 62u, 62v, 62w, 62x, 62y, 62z, 63a, 63b, 63c, 63d, 63e, 63f, 63g, 63h, 63i, 63j, 63k, 63l, 63m, 63n, 63o, 63p, 63q, 63r, 63s, 63t, 63u, 63v, 63w, 63x, 63y, 63z, 64a, 64b, 64c, 64d, 64e, 64f, 64g, 64h, 64i, 64j, 64k, 64l, 64m, 64n, 64o, 64p, 64q, 64r, 64s, 64t, 64u, 64v, 64w, 64x, 64y, 64z, 65a, 65b, 65c, 65d, 65e, 65f, 65g, 65h, 65i, 65j, 65k, 65l, 65m, 65n, 65o, 65p, 65q, 65r, 65s, 65t, 65u, 65v, 65w, 65x, 65y, 65z, 66a, 66b, 66c, 66d, 66e, 66f, 66g, 66h, 66i, 66j, 66k, 66l, 66m, 66n, 66o, 66p, 66q, 66r, 66s, 66t, 66u, 66v, 66w, 66x, 66y, 66z, 67a, 67b, 67c, 67d, 67e, 67f, 67g, 67h, 67i, 67j, 67k, 67l, 67m, 67n, 67o, 67p, 67q, 67r, 67s, 67t, 67u, 67v, 67w, 67x, 67y, 67z, 68a, 68b, 68c, 68d, 68e, 68f, 68g, 68h, 68i, 68j, 68k, 68l, 68m, 68n, 68o, 68p, 68q, 68r, 68s, 68t, 68u, 68v, 68w, 68x, 68y, 68z, 69a, 69b, 69c, 69d, 69e, 69f, 69g, 69h, 69i, 69j, 69k, 69l, 69m, 69n, 69o, 69p, 69q, 69r, 69s, 69t, 69u, 69v, 69w, 69x, 69y, 69z, 70a, 70b, 70c, 70d, 70e, 70f, 70g, 70h, 70i, 70j, 70k, 70l, 70m, 70n, 70o, 70p, 70q, 70r, 70s, 70t, 70u, 70v, 70w, 70x, 70y, 70z, 71a, 71b, 71c, 71d, 71e, 71f, 71g, 71h, 71i, 71j, 71k, 71l, 71m, 71n, 71o, 71p, 71q, 71r, 71s, 71t, 71u, 71v, 71w, 71x, 71y, 71z, 72a, 72b, 72c, 72d, 72e, 72f, 72g, 72h, 72i, 72j, 72k, 72l, 72m, 72n, 72o, 72p, 72q, 72r, 72s, 72t, 72u, 72v, 72w, 72x, 72y, 72z, 73a, 73b, 73c, 73d, 73e, 73f, 73g, 73h, 73i, 73j, 73k, 73l, 73m, 73n, 73o, 73p, 73q, 73r, 73s, 73t, 73u, 73v, 73w, 73x, 73y, 73z, 74a, 74b, 74c, 74d, 74e, 74f, 74g, 74h, 74i, 74j, 74k, 74l, 74m, 74n, 74o, 74p, 74q, 74r, 74s, 74t, 74u, 74v, 74w, 74x, 74y, 74z, 75a, 75b, 75c, 75d, 75e, 75f, 75g, 75h, 75i, 75j, 75k, 75l, 75m, 75n, 75o, 75p, 75q, 75r, 75s, 75t, 75u, 75v, 75w, 75x, 75y, 75z, 76a, 76b, 76c, 76d, 76e, 76f, 76g, 76h, 76i, 76j, 76k, 76l, 76m, 76n, 76o, 76p, 76q, 76r, 76s, 76t, 76u, 76v, 76w, 76x, 76y, 76z, 77a, 77b, 77c, 77d, 77e, 77f, 77g, 77h, 77i, 77j, 77k, 77l, 77m, 77n, 77o, 77p, 77q, 77r, 77s, 77t, 77u, 77v, 77w, 77x, 77y, 77z, 78a, 78b, 78c, 78d, 78e, 78f, 78g, 78h, 78i, 78j, 78k, 78l, 78m, 78n, 78o, 78p, 78q, 78r, 78s, 78t, 78u, 78v, 78w, 78x, 78y, 78z, 79a, 79b, 79c, 79d, 79e, 79f, 79g, 79h, 79i, 79j, 79k, 79l, 79m, 79n, 79o, 79p, 79q, 79r, 79s, 79t, 79u, 79v, 79w, 79x, 79y, 79z, 80a, 80b, 80c, 80d, 80e, 80f, 80g, 80h, 80i, 80j, 80k, 80l, 80m, 80n, 80o, 80p, 80q, 80r, 80s, 80t, 80u, 80v, 80w, 80x, 80y, 80z, 81a, 81b, 81c, 81d, 81e, 81f, 81g, 81h, 81i, 81j, 81k, 81l, 81m, 81n, 81o, 81p, 81q, 81r, 81s, 81t, 81u, 81v, 81w, 81x, 81y, 81z, 82a, 82b, 82c, 82d, 82e, 82f, 82g, 82h, 82i, 82j, 82k, 82l, 82m, 82n, 82o, 82p, 82q, 82r, 82s, 82t, 82u, 82v, 82w, 82x, 82y, 82z, 83a, 83b, 83c, 83d, 83e, 83f, 83g, 83h, 83i, 83j, 83k, 83l, 83m, 83n, 83o, 83p, 83q, 83r, 83s, 83t, 83u, 83v, 83w, 83x, 83y, 83z, 84a, 84b, 84c, 84d, 84e, 84f, 84g, 84h, 84i, 84j, 84k, 84l, 84m, 84n, 84o, 84p, 84q, 84r, 84s, 84t, 84u, 84v, 84w, 84x, 84y, 84z, 85a, 85b, 85c, 85d, 85e, 85f, 85g, 85h, 85i, 85j, 85k, 85l, 85m, 85n, 85o, 85p, 85q, 85r, 85s, 85t, 85u, 85v, 85w, 85x, 85y, 85z, 86a, 86b, 86c, 86d, 86e, 86f, 86g, 86h, 86i, 86j, 86k, 86l, 86m, 86n, 86o, 86p, 86q, 86r, 86s, 86t, 86u, 86v, 86w, 86x, 86y, 86z, 87a, 87b, 87c, 87d, 87e, 87f, 87g, 87h, 87i, 87j, 87k, 87l, 87m, 87n, 87o, 87p, 87q, 87r, 87s, 87t, 87u, 87v, 87w, 87x, 87y, 87z, 88a, 88b, 88c, 88d, 88e, 88f, 88g, 88h, 88i, 88j, 88k, 88l, 88m, 88n, 88o, 88p, 88q, 88r, 88s, 88t, 88u, 88v, 88w, 88x, 88y, 88z, 89a, 89b, 89c, 89d, 89e, 89f, 89g, 89h, 89i, 89j, 89k, 89l, 89m, 89n, 89o, 89p, 89q, 89r, 89s, 89t, 89u, 89v, 89w, 89x, 89y, 89z, 90a, 90b, 90c, 90d, 90e, 90f, 90g, 90h, 90i, 90j, 90k, 90l, 90m, 90n, 90o, 90p, 90q, 90r, 90s, 90t, 90u, 90v, 90w, 90x, 90y, 90z, 91a, 91b, 91c, 91d, 91e, 91f, 91g, 91h, 91i, 91j, 91k, 91l, 91m, 91n, 91o, 91p, 91q, 91r, 91s, 91t, 91u, 91v, 91w, 91x, 91y, 91z, 92a, 92b, 92c, 92d, 92e, 92f, 92g, 92h, 92i, 92j, 92k, 92l, 92m, 92n, 92o, 92p, 92q, 92r, 92s, 92t, 92u, 92v, 92w, 92x, 92y, 92z, 93a, 93b, 93c, 93d, 93e, 93f, 93g, 93h, 93i, 93j, 93k, 93l, 93m, 93n, 93o, 93p, 93q, 93r, 93s, 93t, 93u, 93v, 93w, 93x, 93y, 93z, 94a, 94b, 94c, 94d, 94e, 94f, 94g, 94h, 94i, 94j, 94k, 94l, 94m, 94n, 94o, 94p, 94q, 94r, 94s, 94t, 94u, 94v, 94w, 94x, 94y, 94z, 95a, 95b, 95c, 95d, 95e, 95f, 95g, 95h, 95i, 95j, 95k, 95l, 95m, 95n, 95o, 95p, 95q, 95r, 95s, 95t, 95u, 95v, 95w, 95x, 95y, 95z, 96a, 96b, 96c, 96d, 96e, 96f, 96g, 96h, 96i, 96j, 96k, 96l, 96m, 96n, 96o, 96p, 96q, 96r, 96s, 96t, 96u, 96v, 96w, 96x, 96y, 96z, 97a, 97b, 97c, 97d, 97e, 97f, 97g, 97h, 97i, 97j, 97k, 97l, 97m, 97n, 97o, 97p, 97q, 97r, 97s, 97t, 97u, 97v, 97w, 97x, 97y, 97z, 98a,

Ch. 5:6,7,8

בָּלֵא one may compare 5:21 where the Targum again has the same reading as the Peshitta and similarly, the striking treatment of 4:26. In the rest of v. 6 the Targum reproduces MT, 'her tracks move to and fro' (יָלַט וּלְטָט), 'and she does not know' (וְלֹא יָדָעָה), without any attempt to clarify the obscurity of וְלֹא יָדָעָה.

vv. 7, 8

The Hebrew introduces the following section with the plural form of address - אֲנִי - but resumes the singular form from v. 8 onwards. This alternation between singular and plural address is found in several places in Chs. 1-9 (4:1; 7:24; 8:32), and seems to be no more than a vagary of style. The Greek translator reproduces the plural address (καὶ δεῖς) at 4:1, but in all other instances retains the singular. The reason for this was doubtless to avoid any apparent grammatical inconsistency. It is unlikely that the translator had a text which read אֲנִי etc. rather than אֲנִי at 5:7, 7:24 and 8:32, although this is suggested by BHS and also by Ehrlich (p. 23) and Steuernagel (p. 285). The suggestion that there may be some connection between the Greek singular and אֲנִי, explained as a singular with enclitic 'ו' as in Ugaritic (Scott p. 53; Dahood p. 12; Van der Weiden p. 43) is rejected by McKane (JSS XVI, 1971, p. 234) as implausible.

The case for emendation on the basis of the Septuagint is weakened by the fact that the same 'correction' is proposed for 4:1, 2, although the Greek in that instance agrees with MT.

Verse 7b, 'and do not depart (וְלֹא תִסָּרֵךְ) from the words of my mouth', is found in the Greek as καὶ μὴ ἀκυρῶς κοινῆς ἐμους λόγους 'and do not set aside my words'. The same idiom, ἀκυρῶν κοινῶν, 'to make something ineffective' can be found at 1:25 as a translation of פָּרַשׁ, where it was noted that ἀκυρῶν κοινῶν was particularly associated with the setting aside of laws. This expression is peculiar to the translator

Ch. 5:7,8

of Proverbs, in the Septuagint, and these two instances are the only examples of its use. The * reading, μη μακρυνης κοιτης, is a meaningless corruption of μη δακρυου κοιτης.

Lastly, although the translator has avoided the literalism of the Hebrew in the phrase 'words of my mouth' in translating by ἐμους λογους, no consistency of approach can be observed on this point. One may compare the translation of the same expression at 4:5, where it is given exactly by ῥησιν ἐμου στοματος, 'speech of my mouth'.

There is little to observe in the Greek of v. 8 apart from the fact that the phrase ביתה פתה is rendered in the plural, θυραις οίκων αὐτης, 'gates of her house'. The plural of οἶκος is frequently used as a designation for a single dwelling (L.S. 1205.I.2). Likewise 'entrances' indicates only a single entrance, the plural probably indicating the porch and doorway. One can compare the similar translation of ביתה פתה at 9:14 by ἐκαθίσεν ἐπὶ θυραις τοῦ αὐτης οἴκου, 'she sits at the entrances of her house'. It is unnecessary to read, with Schleusner (p. 274) οἴκου instead of οἴκων or to read προθυραις 'porches' (following MS 297, cf. προθυραις of A), instead of θυραις. (Zuntz, ZAW p. 129 makes the point that one would have expected the accusative after πρὸς. The readings of A and 297 are an attempt to correct a small grammatical irregularity.)

The Peshitta and Targum follow the Hebrew closely in vv. 7 and 8 with only minor differences being found between the two versions: e.g. where the Peshitta has verb plus direct object in שִׁמְעוּנִי , 'hear me', the Targum has verb plus indirect object, exactly as in MT, שְׁמַעוּנִי לִי. similarly, where the Peshitta has a singular, מִלִּמֻּתִּי, 'speech of my mouth' (Pinkuss, ZAW p. 130) the Targum has a plural, מִמִּלְמֵי דְּפִי, 'words of my mouth' exactly as in MT. Such minor differences, however, are useful pointers to the relationships between the two versions and the Hebrew.

Ch. 5:9,10vv. 9, 10

Verses 9 and 10 are both introduced in the Hebrew by the particle **וְ**.

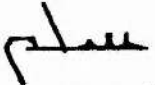
Unlike v. 6 the construction presents no difficulty to the translator. In his interpretation of v. 9 the primary term which has guided him has been **וְשִׁנְתִּיךָ** (9b) rendered by **σὺν βίῳ**, 'your life'. The term **ζωὴν σου** (9a) corresponds only loosely with the Hebrew **הַיּוֹד**, and has really been determined as a parallel expression to **σὺν βίῳ** (McKane p. 315; Jones p. 82, similarly Schleusner p. 275 and Winton Thomas, ZAW 55, 1937, p. 175). Lagarde (p. 20), Toy (p. 111) and Müller-Kautzsch (p. 38) have proposed that **הַיּוֹד** may be taken in the sense of 'soul'. This is based on the analogy of **כְּבוֹד**. While this is not impossible, the parallelism theory is more likely. A textual solution to the difficulty has been put forward in the view that the Greek translator read **חַיִּיךָ** (Baumgartner p. 60; Barucq p. 72; BHS), and, somewhat less likely, that of Heidenheim (DVETFK, Vol. III p. 53) who suggested **דְּיוֹרְךָ**, 'your lifetime', i.e. the epoch of a generation. It should be borne in mind, however, that the word **הַיּוֹד** is found only here in Proverbs, and it may well have been something of an unknown quantity to the translator. The different readings of the Greek and the Peshitta are more likely to be attempts at dealing with **הַיּוֹד** rather than evidence of variant readings in the Hebrew.

In 9b the term **אֶכְזָרִי**, 'a cruel one' is translated as a plural in the Greek, **ἀνελετημοσιν**, 'the merciless'. On this basis it has been suggested that the Hebrew should be emended to read a plural also, **לְאֶכְזָרִים**. However, the same contrast between a plural and a singular in v. 9, **לְאֶכְזָרִי** ... **לְאֶחָרִים**, can be found also in v. 10, 'lest strangers (**זָרִים**) take their fill of your strength, and your labours go to the house of an alien (**נָכְרִי**)'. The Greek not only uses a plural for **נָכְרִי** but also for **בֵּית** - 'and your labours come into the houses of strangers' (**εἰς οἴκους ἀλλοτριῶν**). It is clear that in vv. 9 and 10 the translator is creating what he considers

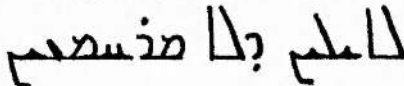
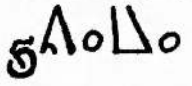
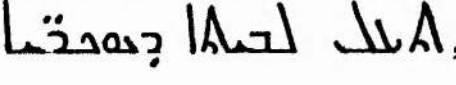
Ch. 5:9,10

to be a better balance by using plural forms throughout, where the Hebrew has a mixture of plural and singular.

Lastly, the addition of the verb ἔλθωσιν in 10b is required by the sense. One may compare the addition of the verb 'go' in RSV.

The Peshitta in 9a reads , 'your strength', as its translation of 7117. This is the same translation as that given for 7117 in 10a. The translator has almost certainly made the judgment that 7117 and 7118 in vv. 9 and 10 are synonymous terms. The lexicons offer a

similar meaning as a possible interpretation of 7117 e.g. BDB (p. 217) 'vigour'; K-B 3 (p. 231) 'Blüte = prime'. BHS, however, suggests that the Syriac translator read 7117 (see above re the Septuagint), and Maybaum (AWEAT p. 85), that he read 7118 ('wealth', 'sufficiency'), as also Oort (TT p. 390) and Pinkuss (ZAW p. 130). The observations made earlier about the emendation of the Hebrew based on the Septuagint apply in large measure here also. The textual solutions offered are made even less satisfactory by the fact that different text forms are proposed as underlying the two versions.

For the term 7118 (9b) the translator has followed the Greek ἀνελεημοσιν in his expression  'to those who are merciless'. Similarly, in his rendering of 10b,  , 'and the fruit of your labour go into the house of strangers', he has modelled his interpretation on the Greek, οἱ δὲ σοὶ κoney εἰς οἶκους ἀλλοτριῶν ἔλθωσιν. In vv. 9 and 10, therefore, the translator has made use of the Septuagint, as he frequently does, to aid his translation of the Hebrew, but there is evidence that he has also exercised his own judgment independently of the Greek to solve one of the difficulties in these lines. The omission of 7118 at the beginning of v. 10, may be regarded as an economic rendering, similar to the A text (see Introduction p. xxxix).

Ch. 5:9,10,11

The Targum in 9a reproduces the Peshitta, reading חילך as its translation of הוֹדֵךְ. Further Peshitta influence can be detected in 10b where the Targum is again almost identical, וְלִיעוֹתֶיךָ תַעֲלִיל לְבֵיתָא דְאַחֲרִינִי, 'and the fruit of your labour go into the house of strangers'. A small correction to MT is the accurate reproduction of the introductory particle מֵן in 10a.

There is a difficulty in 9b which is peculiar to the Targum text and that is the rendering of לאֲכֹרִי by לְנוֹכְרַאִין, 'to strangers'. This reading is probably an error and should be emended to read לְנוֹכְרִין or לְנוֹכְרִיא 'to the cruel', (Vogel p. 31 and Pinkuss, ZAW p. 93). That confusion existed between the forms נוֹכְרִיא, 'stranger' and נוֹכְרִיא, 'cruel' is exemplified at 11:17 where the two words can be found as variants, again as a translation of אֲכֹרִי. The problem has doubtless been compounded at 5:9 due to the proximity of three other references to 'strangers' (9a, 10a, 10b). (Cf. Jones p. 82, who suggests the influence of parallelism.) Toy (p. 108) and Oesterley (p. 36), by way of contrast, think that MT should be emended to agree with the Targum, reading 'strangers', but the Septuagint supports MT.

v. 11

For v. 11a, 'and at the end of your life you groan' (וְנַחֲמַת), the Greek reads, καὶ μεταμελήσῃς ἐκ' ἔσχατων, 'and you will feel regret at the last'. It is frequently noted that the translator appears to have read וְנַחֲמַת, 'you regret' instead of וְנַחֲמַת, 'you groan' (cf. Vogel p. 32; Umbreit p. 61; Lagarde p. 20; Delitzsch p. 125; Baumgartner p. 60; Kaminka, HUCA p. 176; Ehrlich p. 27; McKane p. 317). One has to distinguish carefully as to whether the translator found וְנַחֲמַת in his Hebrew text, or, in effect, emended the Hebrew to produce what was considered to be a better interpretation. The important factor to be borne in mind is that the translator was almost certainly unaware of the

Ch. 5:11

precise meaning of the root נהם. The verb occurs again at 28:15, and the derived noun נהם, 'growling' is found at 19:12 and 20:2. In none of these instances is נהם translated accurately by the Greek translator as 'growl' or 'growling'. At 28:15, for ארי נהם, 'a roaring lion', the Greek reads, λεων πεινων, 'a hungry lion'. At 20:2, for נהם ככפיר, 'like the growling of a lion', the Greek reads, θυμου λεοντος, 'the anger of a lion'. At 19:12, for נהם ככפיר, 'like the growling of a lion', the Greek reads, δμοια βρυγμου λεοντος, 'like the devouring of a lion'. Although the Greek Lexicon cites this last passage (L.S. 331. II) and attributes to βρυγμος the sense 'roaring' it is clear that this meaning differs from the general sense of the term and represents a unique attribution, doubtless based on the Hebrew of Proverbs 19:12. The word βρυγμος clearly means 'biting', 'gobbling', or 'grinding of teeth'. One may compare the root βρυξω which means 'to eat greedily', 'gobble', 'bite', 'gnash or grind teeth'. From these observations it can be said that the Greek translator never renders the verb נהם and its derived noun נהם in the sense of 'growl' or 'roar'. It seems likely that the translator guessed at its meaning in each particular context. At 5:11 the translator, who had no clear idea of the meaning of נהם has avoided this root altogether and read the verb as נחם (a common verb in the Old Testament), which produced an acceptable meaning in the context.¹ Ehrlich (p. 176) notes that a similar confusion of נהם and נחם is found at Ezekiel 24:23. Oort (TT p. 391) suggested that נהם itself can take the sense of 'lament', 'grieve' and that the Greek is a direct interpretation. This assumes that the translator knew נהם well, since the sense 'grieve' is implied only in 'groan'.

A few smaller points to note are that the suffix of באחריתך, 'at your end', is not represented in the Greek, although it is clearly implied (and added in α^{c,a}, and five minuscules). The expression בשרך ושארך, 'your flesh and your body', is represented by a genitive construction,

¹ See Introduction p. XXII.

Ch. 5:11,12,13,14

σαρκες σαματος σου, 'the flesh of your body'. One would have thought that this is a matter of translation and not of textual divergence.

Lagarde (p. 20) and Bickell (WZKM p. 94), however, wished to emend the Hebrew to read **בשרי שאר**, and similarly Vogel (p. 32) and Hitzig (p. 43) wished to read **בשר שאר**.

For 11a the Peshitta reads **ܐܢܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ**, 'and in your old age you yourself will be sorry'. While it is clear that the Peshitta reads **ܐܢܬܐ ܕܡܬܬܐ** with the Greek, the Syriac differs significantly from the Septuagint in its interpretation of 11a. The view that **ܐܢܬܐ ܕܡܬܬܐ** refers to old age is peculiar to the Syriac version. It may not be the case, however, that this interpretation originates with the Peshitta. A strikingly similar reading is found in Clement of Alexandria, **εἰτα μεταμελήσει σοι ἐκ γηρώας**, 'then you will be sorrowful in old age' (Patrologio Graeca., Vol. 8 col. 721). Clement and the Syriac translator were possibly both drawing on a previously existing Greek variant of 5:11a, which has disappeared from existing Greek MSS. Verse 11b in Clement agrees with the Septuagint, as does the Peshitta. (This is exemplified by the expression **ܐܬܐ ܕܡܬܬܐ** 'flesh of your body', which corresponds to the Septuagint's rendering **σαρκες σαματος σου**). On this last point, the Peshitta is not evidence of a Hebrew variant **בשר שאר** as suggested by Hitzig (p. 43), Baumgartner (p. 60) and Pinkuss (ZAW p. 130), but is no more than a reproduction of the reading of the Septuagint.

The Targum reproduces MT.

vv. 12,13,14

The following three verses present little difficulty and are reproduced with few changes in the Greek. The text being unpointed, the word **תוכחת** (12b) is read as a plural. The same misreading can be found elsewhere, e.g. at 1:23, 25; 1:30; 12:1. The addition of **δὶκαιων** in MSS 23, 252 and 297 is noted by Baumgartner (p. 60) and produces the

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moralistic plural 'reproofs of righteous men'.

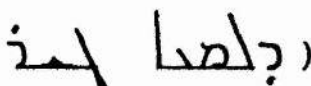
The terms מורי, 'my teachers' and מלמדי, 'my instructors' (v. 13) can be regarded either as nouns or participial forms, and are rendered as the latter by the translator, 'I did not listen to the voice of the one instructing and teaching me (καιδεοντος με και διδασκοντος με), (cf. BDB 435 and 540). The use of the singular against the plural of MT is again due to the way the unpointed text has been vocalised by the translator. He also alters the punctuation of the verse by inserting an 'and' connection before אל (13b), 'neither (οὐδε) did I incline my ear' (cf. Umbreit p. 62). The motivation for this seems to be to treat מורי ולממדי as a joint expression belonging to 13a. Baumgartner (p. 60) observed that the 'ל' of מלמדי was also ignored in this reconstruction. In this connection Zuntz (ZAW p. 131) noted that the variant διδασκοντι με (23 and minuscules) was aimed at bringing the Greek closer to MT, i.e. by representing the force of 'ל'. These observations should lead us to reject the proposal of Lagarde (p. 20) that the translator's text took the form מורי ומלמדי. What is being demonstrated here is not evidence of textual variation, but a characteristic latitude of translation!

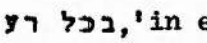
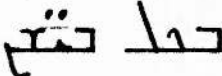
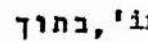

To the modern reader it is interesting to see the terms ἐκκλησια and συναγωγη side by side (v. 14b, translating קהל ועדה), literally 'assembly and congregation'. To the Greek translator they were, of course, virtually synonymous terms. The only technical difference that can be detected in their usage in the Septuagint is that, whereas συναγωγη translates both קהל and עדת frequently, ἐκκλησια is used only of the קהל group of words. In later Hebrew קהל was applied to large groupings such as tribal assemblies or all Israel (Jastrow p. 1322), whereas עדת was apparently used for smaller groups (Jastrow p. 1043).

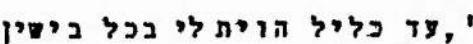
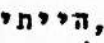
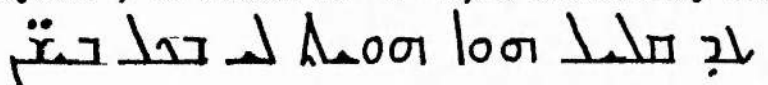
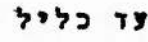
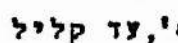
The Syriac translator has attributed to ܕܝܢܐ (v. 12) its interrogative rather than its exclamatory force, and accordingly, presents v. 12 in the




¹ See Introduction p. XXIV.

Ch. 5:12,13,14,15,16,17

form of a question, 'and you will say, for how is it () that I hated discipline?' Verse 13 of MT is reproduced exactly.

In 14a the phrase , 'in every evil', is expressed as a plural , 'in all evils', while in 14b the term , 'in the midst', is rendered economically simply by '' , 'in'.

The striking similarity of the Targum to the Peshitta is illustrated even in these relatively uncomplicated verses in the rendering of 14a, , 'I was almost in all evils'. Not only does the plural 'evils' agree with the reading of the Peshitta, but the unusual construction using the personal pronoun (literally, 'I was with respect to myself') to render MT , is essentially the same as the Syriac, . The reading  as it stands, cannot be correct (Umbreit p. 62), it is clearly an error for , 'almost' as in the Peshitta (Jastrow p. 1376; Levy, Vol. II p. 363; Kuhn, BWANT p. 105). This is a further example of a corruption, restorable by reference to the Peshitta.

In two other respects, however, the Targum is closer to MT in that  is treated as an exclamation, and the term  is represented fully by the corresponding expression .

vv. 15,16,17

The Hebrew of 15ff. contains metaphorical language. Although there are differences among scholars as to the precise interpretation of the imagery employed, it is generally agreed that the underlying themes relate to matters of a sexual nature (McKane p. 318). In the case of the Greek, however, it is likely that in vv. 15-17 the translator interprets the Hebrew in a quite different way. Verse 15 itself contains what is usually regarded as an injunction to marital fidelity, 'drink water from your own cistern, flowing water from your own well'. The Greek translator introduces plural forms into this injunction, 'drink water from your

Ch. 5:15,16,17

cisterns ($\sigma\omega\nu \delta\gamma\gamma\epsilon\iota\omega\nu$), and from the spring of your wells ($\sigma\omega\nu \wp\rho\epsilon\alpha\tau\omega\nu$)'. While this would not entirely preclude the possibility of the representation of a wife by the vessels and wells, it would, nevertheless, be an unusual change to introduce if the object of the imagery was to convey faithfulness to one wife.

The significance of the plural forms introduced in v. 15 is indicated by 17a where the translator appears to give his understanding of the metaphorical language of the preceding verses, $\acute{\epsilon}\sigma\tau\omega \sigma\omicron\iota \mu\omicron\nu\omega\gamma \delta\iota\alpha\pi\chi\omicron\nu\tau\alpha$, 'let your possessions be for yourself alone'. It appears that, in the Greek, vv. 15-17 are viewed as relating to the conservation of all of one's possessions and property. Accordingly the 'cisterns' and 'wells' of v. 15 are not symbolic of a wife, but represent the whole of a person's estate.

A smaller point of a grammatical nature to note in 15b is that נִזְלִים , 'flowing water' is not taken as the object of שָׁתה as in the Hebrew. The command שָׁתה מֵיִם , 'drink water' is viewed as applying to 15b as well as to 15a. Consequently the preposition מִן , 'from' is applied to נִזְלִים which is treated as if it were in construct with נָאֵרָךְ i.e. '(drink water) from the spring of your wells'. There is no change of meaning involved in this rearrangement, but it is indicative of the differences of expression that can be introduced into a text in the translation process. The translation of the Hebrew terms as such appears straightforward. There seems to be little reason for the emendation proposed by Kuhn (BWANT p. 87) to read $\delta\gamma\gamma\epsilon\iota\omega\nu$ instead of $\delta\gamma\gamma\epsilon\iota\omega\nu$, i.e. 'drink waters from your own land'. The supposition is that the translator read מִן הַשָּׂדֶה , 'from your fields', instead of מִן הַנָּחַל . This suggestion ignores the obvious parallelism in both the Hebrew and the Greek.

However one interprets the imagery of vv. 15-17, v. 16 presents a serious difficulty. It seems to contradict the admonition of v. 17 that one's 'waters' should be kept for oneself, by apparently suggesting the opposite, i.e. that they should be scattered abroad and flow through the

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streets. One obvious solution which has been offered to resolve this difficulty is the reading of B, * where a negative is supplied before 1315', μη ὑπερχεισθω σοι ὕδατα ἐκ τῆς σῆς πηγῆς, εἰς δὲ σὰς πλατείας διακορευεσθω τὰ σα ὕδατα, 'do not let water from your spring overflow or let your water flow in your streets'. It seems necessary to assume in this reading, to maintain consistency, that μη applies to διακορευεσθω in 16b, as well as to ὑπερχεισθω in 16a, otherwise the reading of B, * could be self-contradictory - 'do not let water from your spring overflow, but let your water flow in your streets'. That the reading of B, * may have a self-contradictory aspect is a factor to bear in mind when considering the textual problem in the Septuagint with regard to μη. One might also note that, in 16b the verb διακορευω is supplied by the translator and this reapplies 1315' to the second half of the verse. One suspects that if the original reading of the Greek in 16a had in fact been μη ὑπερχεισθω, then the negative would have been repeated in 16b as well as the verb. Delitzsch (p. 129) was of the opinion that μη was a later addition, (also Nowack p. 36 and Toy p. 118). Similarly, Wildeboer (p. 16) viewed the negative as interpretation and attempted to relate this to the view that v. 16 was a question. Against these the negative reading is followed by Umbreit (p. 64), Ewald (p. 97), Lagarde (p. 21), Steuernagel (p. 285), La Sainte Bible (p. 806) and Gemser (p. 34). On the question of the * reading, Rahlfs takes the view that *^{*} has a negative which was omitted or deleted by a later corrector of the MS. Swete's *[?] in the critical apparatus seems to indicate uncertainty as to which transcriber of the MS the negative particle is to be ascribed. The negative particle is lacking in *^{o?}, A, 23, 109, 147, 157, 161, 248, 252, 253, 254, 260, 295, 297. In these MSS the Greek reads, 'let water from your spring overflow, and let your water flow in your streets'. This agrees with MT to the extent that there is no negative prefixed to 1315'. Clearly, however,

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the basic difficulty remains of reconciling this reading with its immediate context. It is possible that an attempt to deal with this problem is to be found in a small addition common to all Greek MSS. It can be observed that the personal pronoun 'your' has been appended to the term 'streets' ($\eta\iota\alpha\pi\eta/\kappa\lambda\alpha\tau\epsilon\iota\alpha\varsigma$; Skehan p. 6). It seems likely therefore that the expression 'your streets' has a restrictive sense (cf. the Syriac which picks up this point forcefully). The waters are not to be scattered freely abroad, but are to be confined to one's own streets, or one's own community. In this way, possibly, the Greek attempts to maintain the prohibition that the waters, whatever they represent, are not to be scattered among aliens, but are for distribution only within a clearly defined boundary. (See note below on the suppression of $\pi\alpha\iota\pi$ which strengthens this interpretation.) If this understanding is correct then the Greek solution to the problem of v. 16 does not in fact lie in whether $\mu\eta$ is prefixed before $\delta\pi\epsilon\rho\epsilon\chi\epsilon\iota\sigma\theta\omega$ or not, but is to be found in the addition of $\sigma\alpha\varsigma$ to the term $\kappa\lambda\alpha\tau\epsilon\iota\alpha\varsigma$ in 16b.

Apart from the main problem of interpretation, there are some smaller points of detail to be observed in the Greek. The expression $\acute{\epsilon}\kappa\ \tau\eta\varsigma\ \sigma\eta\varsigma\ \kappa\eta\gamma\eta\varsigma$ would suggest that $\gamma\iota\eta\iota\gamma\epsilon\mu$ has not been related to $\gamma\iota\gamma\epsilon\mu$, 'spring', but has been read as the plural of $\gamma\iota\gamma$ with prefixed $\gamma\epsilon$ (Toy p. 118). In this way $\mu\iota\mu$ of v. 15 has been taken as the subject of $\gamma\iota\gamma\epsilon\mu$.

The word $\pi\alpha\iota\pi$, 'abroad' is apparently not represented in the Greek of 16a. It may be that the translator considered that its meaning was adequately conveyed by the verb $\delta\pi\epsilon\rho\epsilon\chi\epsilon\omega$, 'flow out over' (thus Oort TT, p. 391). It could also be the case though that, in its exact sense, 'abroad' or 'outside' was suppressed as being out of accord with the interpretation of the verse as a whole. It has been suggested above that, in the Greek, the 'waters' are to be distributed only within a confined area, i.e. 'your streets'. The suppression of $\pi\alpha\iota\pi$ therefore would

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there is no apparent attempt to deal with the basic difficulty of the Hebrew which is reproduced in a literal way, 'let your fountains flow outside (אֶל־כְּנָסִים), and in the streets (בְּתוֹכֵיהֶן) streams of water'. The word אֶל־כְּנָסִים has a similar range of meaning as the Hebrew כְּנָס (Levy, Vol. II p. 307).


In 17b the Targum reproduces the reading of the Peshitta, וְלֹא יִשְׁתַּחֲוֶה לְכָל נִשְׁתַּחֲוֶה. Although the Aramaic lexicons give שְׁתַּחֲוֶה the sense 'form a partnership' (Jastrow p. 1640) or 'have in common with' (Levy, Vol. II p. 522), the verb here is reflecting the same meaning as the Syriac ܐܠܝܐܪ, and may be translated '(let no strangers) have a share (with you)'. As already noted, the Peshitta is itself dependent on the Greek, καὶ μηδεὶς ἄλλοτριος μετασχετω σοι. Kaminka (HUCA p. 179) notes this as a further example of a Targum reading which has subsequently influenced Greek interpretation. However, the general structure of the three versions (Septuagint, Peshitta and Targum) does not support the hypothesis that the Targum predates the Septuagint.

v. 18

Instead of the reading of MT, 'let your fountain be blessed' (בְּרֹךְ), the Greek reads ἡ κηγή σου τοῦ ὕδατος ἔστω σοι ἰδία, 'let your fountain of water be yours alone'. It has been suggested frequently that the Greek reading stems from the fact that the translator read בְּרֹךְ instead of בְּרֹךְ, possibly as a dittography from v.17a. Vogel (p. 33) seems first to have suggested that the translator read בְּרֹךְ, of which Lagarde^(p. 21) noted subsequently that this can only be in the form בְּרֹךְ. This emendation has been accepted by Schleusner (p. 278), Kaminka (HUCA p. 174), Renard (p. 64) and Barucq (p. 74). Heidenheim's suggestion (DVETFK, Vol. III p. 54), followed by Kuhn (BWANT p. 87) and Oort (TT p. 392), that the translator read 'let your cistern be your well' (בְּרֹךְ) is implausible. Jaeger (p. 46) suggested that the Greek may originally have read ἡδία (pleasant), but

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הִסֹּךְ is never used in the Septuagint as a translation of הִסֹּךְ nor of any form of the root הִסֹּךְ. (This is the reading of MS 106, but is a later attempt to approximate to MT.) While Baumgartner (p. 63) notes that the translator read הִסֹּךְ he also describes it as a kind of epexegetis, i.e. he wishes to retain the possibility that the Greek reading is in some way interpretative of the Hebrew as it stands. Another factor to be taken into account stems from the observation already made about vv. 15-17. It was suggested there that the Greek translator interpreted the imagery of the springs and fountain as relating to possessions, thus, 'let your possessions (ὑπαρχοντα) be for yourself alone'. In the Hebrew of 18a 'the fountain' is usually understood to relate to 'the wife of one's youth' in 18b. Thus the expression 'let your fountain be blessed' is a meaningful phrase understood in that way. It seems likely, however, that the Greek translator relates the 'fountain of water' of 18a not to 18b and following, but to the foregoing material in vv. 15-17. The 'fountain of water' is again being related to the already formulated interpretation of possessions. The translator reiterates the sentiment of 17a, 'let your possessions be for yourself alone', but in 18a, of course, using the metaphor of the Hebrew, 'let your fountain of water be for yourself alone'. The term 'blessed' would have little meaning as applied to possessions and so is replaced by the more forceful expression of 17a. This suggests that the determining factor here is the exegesis offered for the terms 'fountain' and 'spring' etc., rather than that of a textual variation or a misreading of הִסֹּךְ.

The Peshitta and Targum follow MT. A small difference that can be detected between them is that the Syriac uses the preposition  following the verb 'rejoice', whereas the Targum has the 'ב' of MT. The expected preposition would be 'ע'. The Syriac probably reflects the Septuagint's μετὰ. The unusual instance of the construction with

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is underlined by the fact that numerous Hebrew MSS read נחמך.

v. 19

For the figurative expression of 19a, 'a lovely hind, a graceful doe', the Greek uses the same sort of description and an almost identical idiom. The most apparent difference between the two texts is that the Greek has an additional line, 'a loving hind and your graceful filly (*καλος σων χαριτων*) let her be with you (*δμιλειτω σοι*)'. La Sainte Bible (p. 806) includes this addition in its translation of the Hebrew, cf. also Renard (p. 64). It seems likely, though, that the translator, or, possibly, a subsequent transcriber, felt that the Hebrew line was short and required rounding off in some way (Schleusner p. 279; Toy p. 118). The additional phrase *δμιλειτω σοι* has been inserted as a parallel expression to *συνεστω σοι*, 'let her be with you', which occurs in the following line. Kuhn (BWANT p. 87) suggests that *δμιλειτω σοι* is a translation of *נִיָּו*, '(should be) your associate'. He also suggests that *הָיִיתָ שֶׁנָּתַתָּ* is a second translation of *נִיָּו* read as *נִיָּו*, 'let her rule over you'. He does not account for *לִדְא*, but this could mean, on the basis of Kuhn's suggestions that *נִיָּו* was translated three times! For this reason Kuhn's proposal should be rejected as unlikely.

It can also be observed that the possessive pronoun 'σων' has been added in the expression *καλος σων χαριτων*. That there is an emphasis on v. 19 on 'personal possession' is a feature of the Greek that will be noted further. It relates to the interpretation of the preceding verses (15-17), where the theme of one's possessions was the key factor.

The first word of 19b, *נִיָּו*, 'her breasts', seems to be the basis of a small, self-contained expression in the Greek, *ἡ δε ἰδία ἡγεσθω σου*, 'let her be considered your own'. Gerleman (LUA p. 27) makes the point that this removes the primitive sensuality of the original, but it should be

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noted that the translator may not have known $\gamma\tau$. The term ἰδιος was often used to designate a person as a relative or a member of one's family (L.S. 818.I.4), and is appropriate to express the special relationship of a wife. The variant readings $\phi\iota\lambda\iota\alpha$ or $\phi\iota\lambda\eta$ found in Sinaiticus alongside ἰδι\alpha , and the replacement of ἰδι\alpha by $\phi\iota\lambda\iota\alpha$ in MS 23, only make explicit what is already inherent in the reading ἰδι\alpha itself. All of this suggests that $\eta\gamma\tau$ was explicated not on the basis of $\gamma\tau$, 'breast', but of $\gamma\tau\tau$, 'loved one'. In this connection the influence of 7:18 has been noted by Hitzig (p. 45); Frankenberg (p. 44); Müller-Kautzsch (p. 38); and Van der Weiden (p. 60). The fact that the word has been set in a small self-contained paraphrase indicates the difficulty that the translator experienced in relating the term in this sense to the rest of the line. It is clear, for instance, that the feminine suffix in $\eta\gamma\tau$ has been set aside, the translator using the second person pronoun $\sigma\upsilon$ to construct the periphrasis. The word $\gamma\tau$, 'breast' itself was quite possibly unknown to the translator. It is found otherwise only at Ezekiel 23:3, 8, 21. In none of these instances is the word translated as 'breast' which suggests that it was also unknown to the translator of Ezekiel.

The following words $\eta\gamma\tau\tau\ \gamma\gamma\lambda$, 'let (her affection) fill you at all times', appears in the Greek as, $\kappa\alpha\iota\ \sigma\upsilon\nu\epsilon\sigma\tau\omega\ \sigma\upsilon\iota\ \acute{\epsilon}\nu\ \kappa\alpha\tau\epsilon\ \kappa\alpha\iota\pi\omega$, 'and let her be with you at all times. Lagarde (p. 21) following Jaeger (p. 47) thought that $\eta\gamma\epsilon\iota\sigma\theta\omega\ \sigma\upsilon\iota$ and $\sigma\upsilon\nu\epsilon\sigma\tau\omega\ \sigma\upsilon\iota$ were double renderings of $\gamma\gamma\tau$ reflecting the roots $\gamma\gamma$, 'teach' and $\eta\gamma\tau$, 'associate'. Fritsch (JBL p. 173) similarly advocated the presence of a doublet here, but he experienced great difficulty in fitting this 'doublet' into his general theory of Hexaplaric corrections, since neither reading is an accurate rendering of MT. Regarding $\delta\upsilon\iota\lambda\epsilon\iota\tau\omega\ \sigma\upsilon\iota$, $\eta\ \text{ἰδι\alpha}\ \eta\gamma\epsilon\iota\sigma\theta\omega\ \sigma\upsilon\iota\ \kappa\alpha\iota\ \sigma\upsilon\nu\epsilon\sigma\tau\omega\ \sigma\upsilon\iota$, Skehan (p. 2) has proposed a rather elaborate theory that we have here snatches of a Greek rendering of MT 6:22, in particular $\gamma\eta\pi\omega\eta$

¹ See Introduction p. III ff.

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and וְהָיָה אִתְּךָ. This observation is part of a general argument that MT 6:22 should be relocated between 5:19 and 5:20. The main assessment of the worth of this suggestion would have to be made on the basis of the Hebrew text itself. One apparent criticism which could be made is that the statement 'when you walk abroad, she will guide you', according to Skehan's reconstruction, now applies to the 'wife of your youth' as described in vv. 18, 19. In an oriental setting this seems an unconvincing description of the role of a wife, whether taken literally or metaphorically.

With regard to the Greek, although difficult, it is possible to make some attempt at finding a basis for it in the Hebrew of 5:19. Because of its obvious difficulty it would, however, be hazardous to rely on it for a major piece of critical dissection of the Hebrew text in the way in which Skehan does.

To return to the problem of the Greek rendering of 5:19, therefore, if what has been noted above of וְהָיָה is correct, then וְהָיָה, 'loved one' (Greek ἡδύα) still functions as the subject of the verb. The translator, however, does violence to the grammar in reading וְהָיָה as a singular where it clearly has a third person plural form.¹

In addition to the difficulty of the grammar, it is not at first apparent how the translator has arrived at the meaning he attributes to וְהָיָה. At 7:18 וְהָיָה זֶדֶק הַבֶּקֶר, 'let us take our fill of love till morning', is translated quite accurately by ἀπολαυσάμεν φιλίας ἕως ἡμέρας, 'let us partake of (or enjoy) love until morning'. It may be that at 5:19 the Greek is closer in meaning to the Hebrew than appears at first. The verb συνεῖμι is not common in the Septuagint, and is found in only three other places in the canonical books, apart from Proverbs 5:19. Of these an interesting example of usage is found at Jeremiah 3:20 where וְהָיָה, 'her husband' is translated as τὸν συνόντα αὐτῇ, i.e. the one associating with her. That συνεῖμι can refer to sexual relations is confirmed

¹ See Introduction p. XXIV.

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lexically (L.S. 1705, II.2). Thus at 5:19 συνεστω σοι ἐν παντι καιρῳ could mean 'let her be a wife to you at all times' or 'let her be a constant source of sexual gratification for you'. Taken in this way the Greek in fact comes quite close in meaning to the Hebrew expression.

The final phrase of the verse, יִבֶּנּוּ בִּנְיָן בְּחֶסֶד אֶתְּךָ, 'be infatuated always with her love', is given in the Greek as, ἐν γὰρ τῇ ταύτης φιλῇ συνεκτιφερομενος κολλοστος ἔσῃ, 'being transported with her love you will become great'. It seems clear that κολλοστος ἔσῃ is a translation of בִּנְיָן since בִּנְיָן בְּחֶסֶד in the following verse is translated in exactly the same fashion, by μὴ κολυγέῃς. (In later Greek κολλοστος and κολος are interchangeable (L.S. 1436). The translator apparently related the two forms to the root בִּנְיָן, 'grow' or 'increase', thus Delitzsch (p. 131) and Kuhn (BWANT p. 87), also Bostrom (LUA p. 19). Some Hebrew MSS also have a reading based on this root. Skehan p. 8, suggests the imagery of growth is that of a flourishing plant, although this is not clear from the text. Nevertheless, when one considers the expression 'for being transported (συνεκτιφερομενος) with her love' this also looks remarkably like a rendering of בִּנְיָן בְּחֶסֶד since this corresponds to the generally accepted sense of the Hebrew. It may be the case therefore that συνεκτιφερομενος and κολλοστος ἔσῃ spring from two different approaches to בִּנְיָן in which one is based on the root בִּנְיָן, 'be intoxicated' and the other on the root בִּנְיָן, 'grow great'. If such a view were correct one would have to accept that יִבֶּנּוּ had been omitted in translation.

A different solution to the Greek reading has been proposed along the lines that κολλοστος ἔσῃ is a translation of יִבֶּנּוּ (Jaeger p. 47; Baumgartner p. 64; Toy p. 118). This would be to treat יִבֶּנּוּ not as an adverb, but as a verb form from the root יָבַן, 'stretch', 'extend'. The root יָבַן as such is not found in Biblical Hebrew (BDB p. 556) and it is perhaps for this reason and to accommodate a similar explanation of the

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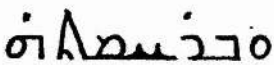
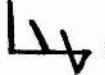
Greek that Lagarde (p. 21) suggests emending $\tau\iota\delta\eta$ to $\tau\iota\delta\eta\eta$, a form derived from $\tau\iota\delta$ and meaning 'you will be extended'. The reference is presumably to long life. The main difficulty of explaining $\kappa\alpha\lambda\lambda\omicron\sigma\tau\omicron\varsigma$ $\epsilon\omicron\varsigma$ on the basis of $\tau\iota\delta\eta$ is the fact already noted that the virtually identical phrase $\kappa\omicron\lambda\upsilon\varsigma$ $\iota\sigma\theta\iota$ can be found as a translation of $\pi\iota\omega\eta$ in v. 20. It may be that, due to the vagaries and complexity of the Greek text in these verses, there is no entirely satisfactory explanation of its unusual readings.



In his rendering of 19a ܐܠܗܐ ܕܢܝܥܐ ܕܢܝܥܐ , 'a lovely doe, and a lovely hind', the Syriac translator again demonstrates his proneness to repetition. He uses ܕܢܝܥܐ twice where other versions follow the variation of the Hebrew between אֵלֶּיךָ and וְעַל .

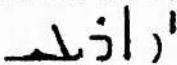


For the Hebrew, $\text{וְעַל כָּל יְמֵיךָ}$, the Peshitta reads ܐܠܗܐ ܕܢܝܥܐ ܐܠܗܐ ܕܢܝܥܐ 'learn her ways at all times'. It seems clear that the translator has read וְעַל on the basis of the root וְעַל , 'teach'. How he read וְעַל is not so clear. It has been suggested that he read the word as וְעַל (Dathe p. 120; Schleusner p. 281; Hitzig, Introduction p. xxviii; Lagarde p. 21; Delitzsch p. 131; Baumgartner p. 64; Toy p. 118), or that he simply avoided the sensuality of the Hebrew by using a more innocuous term (Pinkuss, ZAW p. 110). As in the case of the Greek, however, it is possible that the translator did not know the word וְעַל in the sense 'breast'. In Ezekiel (cf. note on the Greek) the Peshitta seems to follow the Greek for the most part in rendering וְעַל , but certainly does not offer the sense 'breast'. It seems likely, therefore, that the translator of Proverbs, being at a loss to translate וְעַל either emended it to read וְעַל , or attributed the rather general sense 'ways' to it to maintain the continuity of the translation. This interpretation is certainly rather weak. It is not apparent why the

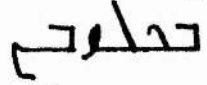
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'ways' of a wife should have a didactic quality.



The last three words of v. 19 are translated as  'and feed on her love' (Urmiah, Lee, Walton). The root נשׁ in the following verse and also in v. 23 is translated literally by , 'err', 'go astray'. There may be something of a contrast intended in these readings. The root נשׁ readily conveys the image of meandering and grazing, from which develops its abstract sense of ruminating or meditating upon. Thus, in the editions one has the picture of meandering within the boundaries of legitimate affection, contrasted with the straying into forbidden territory, depicted in v. 20.

 in its connection with the notion of ruminating or meditating upon is also an appropriate follow up to the command 'learn her ways'. It can be seen, therefore, that  has been carefully chosen to suit its context.

A different exegesis, however, can be found in Codex Ambrosianus, which has the reading 'be gratified by ()' her love'. The verb  in the Aphel is reflecting נשׁן in the sense 'be intoxicated with'. This interesting fact means that, in the Syriac tradition also, one finds confusion between the roots נשׁ and נשׁו. From a text critical viewpoint it would be difficult to decide which was the older of the two Syriac readings. Exegetically, the reading with  is more interesting.

The adverb כָּל־עֵת is not represented in the Syriac but this may be a further example of an economic rendering in that  may be felt adequately to convey both כָּל־עֵת and כָּל־עֵת (see Introduction p. xxxix).

The Targum rendering of כָּל־עֵת כָּל־עֵת is כָּל־עֵת כָּל־עֵת, 'learn proper conduct at all times'. This is based on the Syriac 'learn her ways at all times'. The general and rather vague expression 'her

'Di Lella has the reading  in his text and relegates  (Ms. 7a1) the critical apparatus. Di Lella (Introduction p. x) appears to view the reading Ms 7a1 as an orthographical rather than a syntactical problem.

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ways' has been replaced by the precise and ethically more proper הוֹנָא, 'good conduct' (Jastrow p. 339) or 'good sense' (Levy, Vol. I p. 196). Schleusner (p. 252) suggested that the Targum may have read דְּתִיָּה, 'her laws', noting that הוֹנָא renders קְטִיָּה, 'decree' at 31:5. The difficulty which the Greek and Syriac translators had in rendering דְּתִיָּה militates against this suggestion. Maybaum (AWEAT p. 90) took the view, against Dathe (p. 120), that the Targum הוֹנָא is based directly on דְּרִיָּה of MT. In this Dathe was assuming too much as there is no suggestion, apart from the Syriac, that MT may have read דְּרִיָּה.

The variant reading חֲנוּנָא in Miqraoth Gedoloth, which Jastrow takes to mean 'kindness' or 'liberality' is possibly an attempt to bring the reading of the Targum closer to MT. The word is apparently derived from the root חָנָן from which comes the strikingly similar word חֲדָיִין which means 'breasts'. This reading, therefore, may be an attempt at drawing on the association of human kindness and the mother's breast (Isaiah 49:15).

For the last words in the verse, the text of Lagarde reads וּבְרַחֲמֶיהָ, 'and in her love you will continually grow strong'. This reading clearly reflects a derivation of חָמַח from the root חָוָה, 'increase' (cf. Septuagint and Hebrew MSS). The text of Miqraoth Gedoloth reads, וּבְרַחֲמֶיהָ תִּרְסַח חֲדָיִין, 'and with her love occupy yourself continually' (Levy, Vol. I p. 155). The basic sense of חָוָה is 'to study' (particularly the scriptures). Levy suggests that this rendering presupposes that MT חָוָה was read as חָמַח since the root חָוָה in post-Biblical Hebrew is particularly associated with the study of the Mishnah. (Also Baumgartner p. 64 and Kaminka, HUCA p. 178, who follow Levy in suggesting that the passage has been treated figuratively, with love for a wife being regarded as love for the Law.) However, if the root חָוָה can take the sense 'be occupied with' or 'engrossed in', as

Ch. 5:19,20

Levy suggests, then it may simply reflect MT מִשָּׁנָה as meaning 'be intoxicated with'. If that were the case then מְרִי and מְרִי would correspond to the Hebrew roots מִשָּׁנָה and מִשָּׁנָה. In different ways, therefore, the Greek, Syriac and Targum texts all witness to confusion between these two Hebrew roots.

v. 20

The Greek changes the rhetorical question of the Hebrew into the more forceful form of a direct negative imperative. The root מִשָּׁנָה is again translated on the basis of מִשָּׁנָה as in v. 19, μη κολυε ισθι προς αλλοτριαν, literally, 'do not be great towards an alien' (cf. Lagarde p. 21; Baumgartner p. 65; Toy p. 118). The confusion of the Hebrew roots מִשָּׁנָה and מִשָּׁנָה seems to have resulted in a Greek rendering which is unintelligible.

The second half of the verse, although containing deviations from the text of the Hebrew, is nevertheless readily understood, μηδε συνεχω (B only συνερχομαι) ἀγκαλαιε της μη ιδιας, , 'do not enfold the arms of one not your own'. The verb συνεχω can be used of intimate sexual exchanges (L.S. 1714, I.2.d) and adequately conveys the sense of פָּנָה (συνερχομαι is also used of sexual relations, L.S. 1712, II.3b and the obvious similarity of the two verbs accounts for the rise of the variant reading). It can be seen that the translator has altered the imagery of the Hebrew from that of clasping the bosom to embracing or enfolding with the arms. On this particular point there is a loss of sharpness in the contrast found in the Hebrew between the exhortation found in v. 19, 'let her breasts satisfy you at all times', and the admonition of 20b, 'Why should you embrace the bosom of a stranger'. Failure to recognise this antithesis stems from the translator's inability to render מִשָּׁנָה accurately. The translator, however, gives emphasis to the contrast between vv. 19 and 20 by his reading of מִשָּׁנָה by της μη ιδιας, which

Ch. 5:20,21

clearly relates back to the expression ἡ δε ἰδία ἡγευσθῶ σου, 'let her be considered your own'. Even if one follows the readings of A, 23 and minuscules, as does Lagarde (p. 21) ταῖς μὴ ἰδαιαῖς, (cf. Zuntz, ZAW p. 133) 'do not enfold strange arms' the contrast with v. 19 still applies. In this case מ'כר is taken as an adjective rather than a noun.

The Peshitta follows the Hebrew closely, the only significant difference being that, like the Greek, it uses direct negative imperatives מאלל אלס ... ללל אלס . A further point to note is the prosaic approach of the translator to the synonyms זרה and נכריה which are both reproduced by מללל (see Introduction p. xxxix).

The Targum follows MT in 20a in having an interrogative particle וללל, but follows the Peshitta in 20b by using a negative imperative (p. 65) אול לא תחנול. Baumgartner^(p. 65) thinks that the Targum/Vulgate have taken חנול as a passive, 'do not be led astray', 'be seduced by'. Pinkuss (ZAW p. 130), correctly, argues that חנול is active (cf. 6:25; 16:29; 20:19; 24:28). The passive form would be חנולל as at 25:15 (see also Jastrow p. 1628).

v. 21

A point of interest in this verse is the translator's rendering of מללל by σκοπεῖν, 'overlooks', 'considers'. This corresponds closely to a modern view of מללל as having the sense 'scrutinise' (Müller-Kautzsch p. 38; McKane p. 311). It is difficult to know whether the translator was aware of such an application for this root, or whether he has arrived at this meaning by guesswork and deduction from the context, 'the ways of a man are before the eyes of God' (τῶν τοῦ θεοῦ ὀφθαλμῶν). At any rate there is no need to accept the proposal of Frankenberg (p. 44) that the translator read מללל (from the root מלל, 'look out', 'keep watch') instead of מללל. The translations of מללל at 4:26 (ὀρθῶς προχίαι

Ch. 5:21,22

ποιεῖν) and 5:6 (ἐκέρχεται) have no obvious relation to that at 5:21. A suggestion was made to connect the renderings at 4:26 and 5:6 with each other (see note at 5:6) and with other renderings of **עָלָה** elsewhere in the Septuagint. That there is no corresponding example of the sense 'overlook, consider, scrutinise' to be found elsewhere in the Septuagint for the root **עָלָה** as can be observed at Proverbs 5:21 (Santos p. 168), suggests it was a clever guess.

The Peshitta text of 21b reads, 'for the ways of a man are before the eyes of the Lord (**לְמַעַן... מַעַן מַלְאָכֵי**), and all his paths are revealed before him (**מַלְאָכֵי מַלְאָכֵי**)'. The Peshitta has almost certainly been influenced by the Greek **ορανεῖται** in its translation of **עָלָה** and one may compare 5:6, where the Syriac clearly follows the Greek translation of **עָלָה**. At 5:21 the translator has not copied the Greek reading as it stands, but has used it rather as a basis for his own rendering 'revealed before him'. (For other examples of modification of Greek readings see Introduction p. xxxvii). The use of an expression incorporating **מַלְאָכֵי** in 21b sharpens the parallel with **מַלְאָכֵי מַלְאָכֵי** in 21a.

The Targum, at 5:6, follows the Peshitta in its rendering of **עָלָה** - **וְכֹלֵהוּן שְׁנִילֹי וְלֵן קִדְמוֹי**. Although Pinkuss (ZAW p. 131) suggests **וְלֵן** should be emended to **וְלֵי** to agree with the Peshitta, the form **וְלֵן** is in fact correct as representing the masculine plural passive participle of a final yodh verb (Stevenson p. 72).

v. 22

For 22a of the Hebrew, 'the iniquities of the wicked (**פְּשָׁעֵי הָרָשָׁע**) ensnare him', the Greek reads, **καρavanomia ἀνδρα ἀρρεπουσιν**, 'transgressions trap a man'. BHS has the suggestion that the Hebrew text of the translator lacked **פְּשָׁעֵי הָרָשָׁע** which appears as a second object. It is omitted as a gloss by Frankenberg (p. 44); Toy (p. 118); Steuernagel

Ch. 5:22

(p. 285) and McKane (p. 313), although Baumgartner (p. 65) argued that ywr had been rendered by $\delta\upsilon\delta\alpha$.

Another possibility to account for the difference between the texts is that a theological interpretation of the Hebrew is given in the Greek. Whereas the Hebrew gives a description of the wicked man, the Greek produces a statement about human nature in general. This possibility is reinforced by the appearance of the word $\epsilon\chi\alpha\sigma\tau\omicron\varsigma$ in 22b, which has no corresponding term in the Hebrew. The full statement in the Greek therefore reads, 'transgressions trap a man, and each/everyone ($\epsilon\chi\alpha\sigma\tau\omicron\varsigma$) is bound by the cords of his own sins'. Verse 22 has the appearance of a general statement about the human condition, i.e. it is not just the man who has done wrong who is trapped, it is everyman. This is probably a reflection of a view widely held in Hellenistic Judaism. One may compare similar statements in the Pauline writings, e.g. $\kappa\alpha\tau\epsilon\varsigma\ \gamma\alpha\rho\ \eta\mu\alpha\sigma\tau\omicron\varsigma$, 'for all have sinned' (Romans 3:23); $\tau\alpha\ \kappa\alpha\tau\alpha\ \epsilon\chi\omicron\ \hbar\mu\alpha\sigma\tau\omicron\varsigma$, 'all are under sin' (Galatians 3:22), which are themselves based on or supported by passages drawn from the Septuagint (cf. Romans 3:10-18; cf. also note at 6:2). The point about the theological view expressed in the Greek remains valid whether the translator had ywr in his text or not. ywr , even if a gloss, may already have been in the Greek text.

In 22b Graetz (MGWJ p. 151) was of the opinion that $\sigma\phi\iota\gamma\gamma\epsilon\tau\alpha\iota$ was sufficiently different from $\gamma\pi\eta$ to suggest that $\gamma\pi\omicron$ was read. The translation, however, presents no problem as it stands, while $\gamma\pi\omicron$ is an uncommon verb and leads to an improbable emendation.

The Peshitta follows MT in representing ywrn but it presents 22a in the form of a passive construction, 'the wicked man is caught (ܕܡܝܢ ܐܝܬܐܗܘܢ) by his iniquities'. This is probably a device to circumvent the difficulty of the double object which follows the active verb in the Hebrew, i.e. the objective suffix 'i' followed by ywrn . In a literal translation, in

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English, the same problem would occur and would require an expression such as, 'his iniquities will trap him, even the wicked man'. The RSV resolves this difficulty by treating חַטּוֹתָיו and עָוֹן as if they were in construct, 'the iniquities of the wicked ensnare him'. This is exactly the solution that is adopted in the Targum, חַטּוֹתַי דְּעָוֹן קָשְׁתִּין לִי.

The Syriac and Targum are identical in 22b reading חַטּוֹתָיו as a plural (Pinkuss, ZAW p. 131), as do the Greek and Vulgate. The reading springs from unpointed text and the plural parallel expression חַטּוֹתָיו in 22a.

v. 23

The Greek of 23a reads, οὗτος τελευτᾷ μετὰ ἀπαιδευτῶν , 'he perishes with the undisciplined'. Whereas the Hebrew speaks of the cause of death, 'he dies for lack of discipline' (וְאֵין מִסֹּר), the Greek introduces a category of individuals with whom the erring man perishes. Toy (p. 118) observed this difference and wished to emend the Greek text by adopting the reading of Symmachus διὰ ἀπαιδεύσαν. While the text of Symmachus agrees with MT it can hardly be used to emend the Septuagint text in this way. It was suggested in v. 22 that the translator there injected his own theological viewpoint into his translation and produced a general statement of the human condition. This view has influenced the presentation of 23a where the translator asserts that those who do not escape from 'the cords of their sins' are part of a doomed category of humanity termed here 'the undisciplined' or 'uninstructed' (in other words 'the lost' cf. the ἀπολλόμενοι of II Corinthians 4:3).

The following words ἐκ δε πλεθους της εαυτου βιοτητος, 'from the abundance of his substance he will be cast out', cannot easily be related to 23b of the Hebrew and may form an additional and exegetical comment. Other suggestions which have been put forward are that lines 2 and 3 of the Greek are a doublet of 23b (Barucq p. 74). Against this Baumgartner (p. 65) and Müller-Kautzsch (p. 73) take the view that lines 1 and 3 of the

Ch. 5:23

Greek are a doublet of 23a, with presumably line 2 of the Greek being a rendering of 23b. If the Greek is understood in terms of the translation given, then the reference to loss of substance refers back to vv. 15-17 where the imagery of drinking from one's own fountain and springs was interpreted as relating to the enjoyment of one's own possessions (*ὑπαρχοντα*, see note on v. 17). The reading *πιστητος* (MS 106) seems no more than an error of transcription, but it is adopted by Kuhn (BWANT p. 87). On this basis he wishes to emend the reading *יְהִי כִּי* to *יְהִי כִּי*, 'his fatness'. The suggestion has too weak a foundation and should be rejected. Following a conjecture of Schleusner, Lagarde (p. 21) wished to emend *πιστητος* to *ἡλιθιοτητα* (folly), but the dissimilarity between the two words is too great for this suggestion to carry conviction. The meaning of *πιστης* is by no means absolutely certain. It is found only here in the Septuagint. Perusal of the Lexicon (L.S. 316) indicates that *πιστης* can be viewed as an equivalent of *πιστη*, which, in turn, can be viewed as an equivalent of *πισος* or *πιστος*. The Greek could therefore conceivably be translated, 'he will be cast out from the bulk of life', i.e. 'he will die young', or 'he will be cast out from the multitude of the living', i.e. 'he will perish with the undisciplined'. These possible meanings of *πιστης* are confirmed by a line in the Homeric Hymns, *κρην καταστειλβων σελας ὑποθεν ἐς πιστητα ἡμετερην*, 'shed down a kindly ray from above upon my life' (Hesiod, 'The Homeric hymns and Homerica', VIII, 10, translated by H. G. Evelyn-White, Loeb Classical Library, p. 432, 1914). McGlinchey (p. 19) suggested that line 2 of the Greek was based on Amenemope VIII 6-8, 'His barns will be destroyed. His goods will be as taken out of the hand of his children and his property will be given to another'. This was rejected by Gerleman (LUA p. 8) as being too slight a connection. The same can also be said for the further comparison (p. 29) to Amenemope XVII 12, 'he takes away his provisions in the deep waters'.

Ch. 5:23, 6:1

and 'yyc, 'goes astray' (v. 23b) produce exact agreement with MT.

6:1

In interpreting the Hebrew of v. 1 there is some debate as to whether the neighbour (גֵּר) of 1a is the same person as the alien (גֵּר) of 1b (McKane p. 321). Although the Greek translator seems to distinguish between two different persons, 'your friend' (σὺν φίλον) and 'an enemy' (ἐχθρὸς), it might be possible still to view the Greek as presenting merely a clever and striking contrast of two different views of the same person - 'If you have gone surety for your friend, you have given your hand to an enemy'. However, that the translator envisages different individuals (Bostrom, LUA p. 100) is made almost certain by the reading in v. 3, 'you have come into the hands of evil men (κακῶν) through your friend' (διὰ σὺν φίλον). This is the only example in the Septuagint where גֵּר is translated by ἐχθρὸς (Santos p. 56). It seems likely, therefore, that the translator's use of the terms friend/enemy has been aimed at intensifying the apparent contrast of neighbour/stranger in the Hebrew (thus Jaeger p. 48 and Gerleman, LUA p. 18). In view of this obvious contrast it is doubtful whether the Greek can be enlisted to support the view that גֵּר was commonly used as a term meaning 'enemy' (contrary to Driver, 'Biblica' 35, p. 140, 1954).

The translation of גֵּר ... נָפַח, literally, 'you have struck hands' by παραδωσαίς τὴν χεῖρα, 'you have given your hand' maintains the significance of the symbolic act. The verb παραδίδωμι not only conveys the sense of an act of commitment, but is frequently used of acts of surrender (L.S. 1308, I.2.). By using this verb the translator is acknowledging the loss of freedom implied in the transaction. That the translator uses this verb and its associated action possibly accounts for the singular, 'hand', as against the plural 'hands' of the Hebrew, (thus Lagarde p. 22). However, many Hebrew MSS also have the singular 'hand'.

Ch. 6:1, 2

A grammatical point to observe is that lb is treated in the Greek as the apodosis of the conditional clause in la (Baumgartner p. 65).
 of the Hebrew
 While this is not impossible, lb/is commonly regarded as being part of the 'if' clause of la. There are, however, differences of view as to how far the protasis extends, e.g. RSV includes v. 2, as does NEB, while, in AV, v. 1 only forms the conditional clause.

The Peshitta follows MT in la, but in lb reads, ܐܢܬܝ ܐܬܬܝܬܝܬ ܠܝܕܝܢ
ܠܝܕܝܢ, 'you have given your hand to strangers'. The translation of ܐܢܬܝ ܐܬܬܝܬܝܬ ܠܝܕܝܢ as 'you have given your hand' is clearly following the Greek παραδωσατε την χειρα (Pinkuss, ZAW p. 131). The plural reading, 'strangers', is peculiar to the Peshitta. The translator is probably relating 6:1 to preceding passages in Ch. 5 which contain warnings about coming under the power of strangers, and the consequent dissipation of all that one possesses, including life itself (5:9, 10, 17). That a group of people is involved in the transaction described in 6:1 is an idea that emerges also in the Greek at 6:3 (εἰς χειρας κακων). This may have been a contributing factor to the Peshitta reading at 6:1 since Greek influence can already be observed there. (For other examples of development of Greek readings, see Introduction p. xxxvii).

The Targum is identical to the Peshitta in 6:1 apart from the fact that it reads a singular 'stranger' in lb, in agreement with MT.

v. 2

It was noted in v. 1 that the Greek translator's approach to the syntax of these verses is different from that which is commonly accepted. Following lb, presented as the apodosis of la, v. 2 is given the form of a clause of reason. The Hebrew reads, 'you are snared (נִפְּלִי) by the words of your mouth, you are caught by the words of your mouth'. The Greek reads, κατις γαρ ισχυρα ανδρι τα ιδια χειλη, και δλισκεται
 χειλεσιν ιδιου στοματος, 'for his own lips are a strong snare to a man,

¹ See Introduction p. xxiv.

Ch. 6:2

and he is caught by the lips of his own mouth'. Kuhn (BWANT p. 13) suggests that $\lambda\omicron\chi\upsilon\mu\alpha \ \&\nu\delta\omicron\mu\alpha$ is a double rendering of $\gamma\eta\iota$, 'man' or 'strong', and reconstructs the Hebrew as $\gamma\eta\iota \ \gamma\eta\iota \ \omega\pi\iota\delta$. This itself, according to Kuhn, was a variant of a text which incorporated $\gamma\eta\iota \ \omega\pi\iota\delta$. A theory of multiple variants weakens an already difficult suggestion. That the second person subject 'you' of the Hebrew, is replaced by the general ascription, 'man', in the Greek, has the effect of changing v. 2 from being a specific reference to $\gamma\eta\iota$ of v. 1, to being a statement that can be applied to all men in general. This recalls the observation made at 5:22, that the Greek, 'transgressions trap a man ($\&\nu\delta\omicron\mu\alpha$) and each is bound by the cords of his own sins' represented a theological interpretation of the Hebrew and gave an insight into the translator's view of human nature. The possibility of a connection of this kind between 6:2 and 5:22 in the Greek is strengthened by the observation that the imagery employed in the two verses is very similar - at 5:22 being bound with cords, and at 6:2 being trapped in a snare. (Sohleusner p. 285, and Baumgartner p. 66 have suggested that the Hebrew verbs and suffixes should be emended to third person to agree with the Greek ($\epsilon\lambda\alpha\sigma\tau\omicron\varsigma$) but the suggested readings make little sense in the context of the Hebrew, whereas MT is quite intelligible as it stands.)

There is an attempt in the Greek to strengthen the force of $\omega\pi\iota\delta$ by the inclusion of the adjective $\lambda\omicron\chi\upsilon\mu\alpha$ in the descriptive phrase, 'a strong snare' which is used paraphrastically to render the verb. The repetition of the word 'lips', signifying speech, is a reflection of the similarly repeated expression 'words of your mouth' in the Hebrew. Müller-Kautzsch (p. 42), Steuernagel (p. 286) and Ehrlich (p. 30) wish to read $\gamma\eta\iota \ \omega\pi\iota\delta$ instead of $\gamma\eta\iota \ \omega\pi\iota\delta$ in the first half of the verse, on the basis of the Greek $\alpha\lambda\delta\iota\alpha \ \chi\epsilon\iota\lambda\eta$. However the use of $\chi\epsilon\iota\lambda\epsilon\sigma\iota\nu$ to translate $\omega\pi\iota\delta$ in 2b, and the consequent repetitive aspect of the Greek, makes this

Ch. 6:2

suggestion unlikely. Toy (p. 129), by comparison, wished to read ܝܢܘܨ in the second part of the verse on the basis of the Greek. Although Lagarde (p. 22) favoured the reading ῥῆμασιν found in Clement and a number of minuscules, with the Syro-Hexapla, it seems to be an obvious correction to MT, and an attempt to avoid the unstylish repetition of χειλεσιν.

The Peshitta follows MT in 2a. In BHS it is suggested that the reading ܝܢܘܨ in 2a should be emended to read ܝܢܘܨ, on the basis of the Syriac reading ܫܠܘܡܐ ܠܠܡܢܐ (cf. BHK where the same emendation is proposed, but by appeal to the Greek). The reference to the Peshitta would seem to be inappropriate, since the reading cited is found in the second half of the verse, while the text in 2a reads ܠܡܢܐ ܝܢܘܨ, 'with the speech of your mouth' in agreement with the Hebrew.

Nevertheless, the reading ܫܠܘܡܐ ܠܠܡܢܐ presents a difficulty. It seems a fairly obvious variation to avoid the repetitive ܝܢܘܨ of the Hebrew. The problem is that the Syriac translator himself is guilty of repeating the same words where one would expect the normal variation of synonyms. The repetition of ܝܢܘܨ in the Hebrew text, however, has, it would seem, confronted the translator in a forceful way as being undesirable since he has eliminated it by employing different expressions. The translator will not allow in the Hebrew a fault which he continually introduces into his own version. A simpler explanation is that of Baumgartner (p. 66) and Pinkuss (ZAW p. 131) to the effect that the Syriac is following the Greek at this point. One would have to add, however, that while the Syriac may be influenced by the Greek here, it by no means offers an exact reproduction of the Greek text.

Ch. 6:2,3

The Targum follows MT.

v. 3

The Greek translator has apparently failed to understand the meaning of the term $\kappa\iota\delta\kappa$, 'then', in the opening words of v. 3. The Greek reads, 'my son, do what I command you ($\delta\ \epsilon\gamma\omega\ \sigma\omicron\iota\ \epsilon\nu\tau\epsilon\lambda\lambda\omicron\mu\alpha\iota$) and be delivered'. The demonstrative pronoun $\delta\kappa\iota$, 'this' is translated by a plural and treated as if it were a relative pronoun - ' δ ', 'those things which'. This rendering is designed to accommodate the translation of $\kappa\iota\delta\kappa$ by $\epsilon\nu\tau\epsilon\lambda\lambda\omicron\mu\alpha\iota$. As it stands, it looks as if the translator has taken $\kappa\iota\delta\kappa$ as a first person singular of a root $\kappa\iota\delta$, 'command', although no such root is known in Hebrew (Schleusner p. 285; Mezzacasa p. 126). Umbreit (p. 69) and Toy (p. 129) feel that the Greek represents a free rendering of the Hebrew, but offer no further explanation of the reading. Jaeger (p. 48) suggested that the translator might have read $\kappa\iota\delta$, similarly Baumgartner (p. 66) $\gamma\iota\delta$; while Wutz (BWAT p. 313) favoured $\gamma\iota\delta$, from Arabic or Assyrian roots. There is support for the suggestion of Schleusner and Mezzacasa that the translator has used an incorrect root derivation in that other examples of this type of error are found in Proverbs 1-9 (see Introduction p. xxiff). It has been proposed by Driver (see Gemser p. 111) that $\kappa\iota\delta\kappa$ was an abbreviation for $\kappa\iota\delta\kappa\ \gamma\iota\delta\kappa\ \kappa\iota\delta\kappa$. The abbreviation theory has probably been inspired by the Greek reading (McKane p. 323). This is a difficult suggestion. One would have to show generally that abbreviations were used in the Hebrew text itself. Even if this was accepted as a possibility, $\kappa\iota\delta\kappa$ is not an exact correspondence to the letters of the expansion. This is the only occurrence of $\kappa\iota\delta\kappa$ in Proverbs (Mandelkern p. 28).

In the following phrase, $\kappa\iota\delta\kappa\ \gamma\iota\delta\kappa\ \kappa\iota\delta\kappa$, 'for you have come into your neighbour's power', the Greek has an expansion and reads, $\epsilon\iota\varsigma\ \chi\epsilon\iota\rho\alpha\varsigma\ \kappa\alpha\chi\omega\upsilon\upsilon\ \delta\iota\alpha\ \sigma\omicron\nu\ \phi\iota\lambda\omicron\nu$, 'for you have come into the hands of evil

Ch. 6:3

men through your friend'. Oort (TT p. 393) and Toy (p. 129) suggest that the Greek is based on a double reading of the Hebrew as לַכֹּף רָעִים בֹּכֵךְ רֵעֶךָ. Similarly Lagarde (p. 22) and Baumgartner (p. 66) who read בֹּכֵךְ רָעִים בִּיד רֵעֶךָ.

A different way of looking at the Greek addition, however, is to view it as an exegetical expansion which makes clear that the threat to the יָד is not directly from his friend, but rather from his friend's creditors (a similar exegetical expansion can be found at the end of the verse). The use of the word φίλον recalls the terminology of v. 1 where φίλον and ἐχθρὸς are found in contrast. Baruaq (p. 76)

suggests that the Greek has a play on רֵעֶךָ, 'wicked' - 'friend, neighbour'. To emphasise the comparison with v. 1 and draw an even clearer parallel, the copyist of MS 106 wrote ἐχθρὸν instead of κακὸν in v. 3 (cf. the Peshitta). The Greek interpretation, however, is clear enough as it stands. The 'evil men' are doubtless envisaged as the strangers and aliens of the preceding chapter (5:9, 10, 17) who are ready to consume the substance and lives of those who fall into their power (cf. note on the Peshitta at 6:1).

For the final exhortation, literally, 'go, humble yourself (הִתְרַם), and importune your neighbour', the Greek reads, 'do not be faint (ἴσθι μὴ ἐκλυόμενος), but beseech your friend for whom you have gone surety'. ἴσθι is regarded as an imperative form of εἶμι, with the sense 'be' (L.S. 837). Rahlfs, in his text, adopts the emendation of Grabe - ἴθι. The form ἴθι is also related to εἶμι but has the idiomatic sense of 'come, go' (L.S. 824). It is a better translation of הָלַךְ and is found in numerous MSS as the translation of הָלַךְ at v. 6. However, the distinction between the form ἴσθι and ἴθι is confused at v. 6 where clearly 'go' and not 'be' is the only possible meaning for either form. If there was confusion regarding the meanings of ἴσθι and ἴθι then it may be that ἴσθι at 6:3 should also be translated 'go' rather than 'be' as one would

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expect.

The meaning of סַחַח is not entirely clear. The root סַח means 'to trample' and the metaphorical sense 'humble oneself' (BDB 952) is based on the notion of stamping oneself down. The Greek, as it stands, bears little relation to the Hebrew. The presence of the negative in the expression $\mu\eta \xi\kappa\lambda\upsilon\sigma\mu\epsilon\nu\omicron\varsigma$, 'be not faint' demonstrates that, however סַחַח was understood, the Greek contains a paraphrase. Baumgartner (p. 66), Frankenberg (p. 45), Steuernagel (p. 286), KB2 (p. 904) and BHS suggested that the Greek read $\mu\eta \text{סַחַח}$ לֹא, 'do not be slack' from the root סַח . This emendation was noted by Driver (JTS XXX, 1929 p. 374) but rejected in favour of MT. Somewhat similarly, Graetz (MGWJ p. 152) suggested סַחַח לֹא, and Wutz (BWAT p. 239) סַחַח לֹא.

An interesting variant, $\xi\kappa\lambda\epsilon\iota\sigma\mu\epsilon\nu\omicron\varsigma$, 'hindered/prevented', is found in MS 103. This reading was also adopted by Grabe in his edition of Codex Alexandrinus. It stems from the fact that it corresponds to other renderings of סַח in the passive or reflexive. At Psalm 68:31 (Greek 67:31) סַחַח is translated by $\tau\omicron\upsilon \mu\eta \xi\kappa\lambda\epsilon\iota\sigma\theta\eta\upsilon\alpha\iota$ (κ^c , α , $\xi\kappa\lambda\epsilon\iota\sigma\theta\eta\upsilon\alpha\iota$), 'lest they be hindered'. A point of interest to note here is that the negative again appears in the Greek where there is no negative in the Hebrew. At Proverbs 25:26, סַחַח מַעַיִן , 'a fouled spring', is found in the Greek as $\acute{\omega}\sigma\kappa\epsilon\rho \epsilon\acute{\iota} \tau\iota\varsigma \pi\eta\gamma\eta\nu \phi\rho\alpha\sigma\sigma\omicron\iota$, 'as if one should stop up a spring'. The idea of 'stopping up' or 'preventing' found in Proverbs 25 is sufficiently close to the sense of 'excluding' or 'hindering' found at Psalm 68 to suggest that the passive or reflexive forms of סַח were known in the sense of 'stopping, excluding, hindering', to different Greek translators. The reading $\xi\kappa\lambda\epsilon\iota\sigma\mu\epsilon\nu\omicron\varsigma$ at 6:3 may be an attempt to make the Greek conform to an accepted meaning for the passive of סַח . However, the similarity of the forms $\xi\kappa\lambda\upsilon\sigma\mu\epsilon\nu\omicron\varsigma$ and $\xi\kappa\lambda\epsilon\iota\sigma\mu\epsilon\nu\omicron\varsigma$, considered in the light of the renderings of סַח at Psalm

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68 and Proverbs 25, could suggest that ἐκκλυόμενος is a corruption of ἐκκλειόμενος. Certainly, in the context of Proverbs 6 in the Greek, the exhortation, 'go, do not be hindered, importune ... etc.', makes better sense than 'go, do not be faint, importune ... etc.'. The use of the negative with either reading is arbitrarily inserted to produce sense. One may compare 5:16 (B, *), 5:5, 1:17, where the negative is similarly introduced into the text.

The small addition in the Greek at the end of the verse is clearly descriptive, 'importune your friend for whom you have gone surety' (ὁν ἐνεγυρῶ). It serves the same purpose as the addition εἰς χεῖρας κακῶν in the previous line in defining exactly the relationship of those involved in the transaction.

The Syriac translator omits כִּי־כִּי. In the rest of the verse the Peshitta has two additions and these correspond with similar additions found in the Greek. The first of these can be observed in the reading

ܡܠܟܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ, 'for on account of your friend you have fallen into the hands of your enemy'. The meaning 'on account of' for the expression ܡܠܟܐ ܕܥܝܢܐ is attested lexically (Thes.^{Syr.}/280), and the phrase 'on account of your friend' corresponds exactly with the Greek διὰ σου φίλον.

The remainder of the reading, 'you have fallen into the hands of your enemy' is also based on, but is not identical with the Greek (ἡμεῖς γὰρ εἰς χεῖρας κακῶν). (Graetz, MGWJ p. 152) wished to emend MT נָפַלְתָּ to agree with the Syriac. Apart from the inherent improbability of this, it is clear that the Syriac is following the Greek. In using the term 'enemy' the Syriac translator recalls the antithesis of the friend/enemy (φίλον / ἐχθρὸν) found in the Greek of v. 1. A similar reading can be observed in the Greek minuscule 106 (Lagarde p. 22; Pinkuss, ZAW p. 131) and is a further example of the interesting relationship that exists

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between the text form of the Peshitta and the text form of this and other Greek minuscules (see Introduction p. xxxix).

The second Syriac addition comes at the end of the verse, ܐܝܢ
ܐܬܝܬܝ ܠܚܝܬܝ ܕܥܝܢܝܐ, 'stir up, therefore, your friend
 for whom you have gone surety'. This corresponds exactly to the Greek
 παροξυνε δε και τον φιλον σου ον ενεργησω. This strengthens the view
 that the earlier addition is in fact based on the Greek, although differing
 slightly.

A last point to observe in the Syriac is that ܐܬܝܬܝ ܠܚܝܬܝ ܐܝܢ is omitted
 (Umbreit p. 70; Toy p. 129). The translator was clearly unable to render
 the Hebrew. Kuhn (BWANT p. 105), attempting to rectify the omission,
 suggested that ܐܬܝܬܝ ܐܝܢ should be emended to read ܐܬܝܬܝ ܐܝܢ,
 but this fails to take account of the fact that the Syriac is following the
 Greek here, and not the Hebrew. What is interesting, however, is that
 no attempt was made to incorporate the Greek reading ἵσθι μὴ ἐκλυόμενος,
 in spite of the fact that Greek additions were incorporated into the Syriac
 both before and after this reading. One can only assume that the Syriac
 translator was sufficiently puzzled by the Greek rendering, particularly
 the presence of the negative, to omit the whole phrase entirely.

In a number of ways the Targum is similar to the Syriac. Both lack
 an equivalent for אֵינִי and both fail to render אֵינִי (although the Targum,
 unlike the Syriac, translates אֵינִי by אֵינִי). Both translate אֵינִי
 by אֵינִי / אֵינִי and also אֵינִי by אֵינִי / אֵינִי. The obvious
 difference between the two texts is that the Targum lacks the additions
 found in the Syriac which correspond to those found in the Septuagint.

In comparing the texts, it may be noted also that אֵינִי, 'now/
 therefore', which appears in the Targum, is a Syriac word. In Miqraoth
 Gedoloth this word is found as אֵינִי, 'quickly/directly', but this is
 rejected by Levy (Vol. I p. 192) as a secondary reading (also Jastrow

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p. 329). It is incorrect to suggest, with Baumgartner (p. 66) that כִּי־לֵךְ represents לֵךְ read as לִכְ (cf. Pinkuss, ZAW p. 131). There is a strong impression given by the texts here that the Targum is a secondary, edited version of the Peshitta (see Introduction p. xxxii and p. xxxliiff.).

vv. 4, 5

There is little difference between the Hebrew and Greek texts in v. 4, although the translator expresses 4b somewhat differently. For the Hebrew, 'Give your eyes no sleep and your eyelids no slumber (תנומה)', the Greek reads, 'do not give sleep to your eyes, neither slumber (μὴ δὲ ἐκινύσῃς) with your eyelids'. The use of a verb in 4b may indicate no more than the latitude of expression encountered in translation. It is possible, however, that תנומה was read as a jussive of the verb נָדַם, 'slumber', although the form is incorrect (G.-K. § 48g).

There is a difficulty in the Hebrew of 5a in that the term יִבֵּן appears to be defective. The text reads, literally, 'be delivered like a deer from the hand, like a bird from the hand of the fowler'. The Greek reads, 'that you may be saved like a deer from a net (ἐκ βροχῶν), and like a bird from a snare (ἐκ καγίδος)'.

It looks as if the translator has created the term 'net', as a similar or parallel expression to 'snare', in that both are descriptions of a type of trap (Pinkuss, ZAW p. 132, cf. Umbreit p. 71; Hitzig p. 49; Wildeboer p. 18). The problem then in the Greek is not accounting for 'βροχῶν' but to explain why וְיִבֵּן (5b) was translated as 'καγίδος'. Nevertheless, many scholars have accounted for βροχῶν by suggesting that, instead of יִבֵּן the Hebrew text in 5a read either נָדַם Delitzsch (p. 138); Oort (TT p. 393); Baumgartner (p. 67); Frankenberg (p. 45), Müller-Kautzsch (p. 43) or יִנָּדַם Steuernagel (p. 286); Gemser (p. 38); Ehrlich (p. 30); BHS, (BHS also יִנָּדַם). Vogel (p. 36), somewhat differently, retained יִבֵּן but suggested that it was once followed by a word such as

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מַלְכָּא (cf. Baumgartner p. 67). However the real problem, according to the view taken here, is how מִלְכָּא came to be understood as a snare. In this connection it may be noted that the hand, as a symbol of power or influence, is common in the Old Testament (BDB p. 389 Section 1.e; p. 390 Section 2 and Section 5.b). To be delivered from the hand or power of the fowler can therefore be readily interpreted as being delivered from the fowler's trap. The rendering καὶ δόξ for מִלְכָּא is therefore explicable as an association of ideas. The suggestion of Van der Weiden (p. 66), however, that the versions understood מִלְכָּא to be the actual catching part of a trap must be doubtful (see McKane, JSS XVI, 1971, p. 226). A similar textual solution to the Greek reading in 5a has been offered for that in 5b, thus the suggestion that מַלְכָּא was read for מִלְכָּא in 5b (Pinkuss, ZAW p. 132; BHS, cf. La Sainte Bible p. 807; Scott p. 56). The six or so Hebrew manuscripts which read מִלְכָּא מַלְכָּא possibly represent a conflation of Septuagint and MT (McKane p. 323). The same reading is found in the Vulgate.

A smaller point to note concerning the syntax is that מַלְכָּא has been read as an infinitive rather than an imperative. This is a possible translation as the forms are identical.

The Peshitta follows the Greek on all the significant points noted above. The translator presents v. 5 as a final clause (, 'that you may be delivered') the same as in the Greek (). The reading ἐκ βροχῶν is adopted in 5a for מִלְכָּא thus , 'from a net'. The plural form of means 'meshes' in exactly the same way as βροχοί. Similarly, in 5b, for מִלְכָּא מִלְכָּא, the Peshitta reads , 'from a snare', exactly as the Greek ἐκ καὶ δόξ.

The Targum is exactly the same as the Peshitta and is a striking example of the relationship between the two versions. It is remarkable that no attempt has been made to make the Targum agree more closely with

Ch. 6:4,5,6,7,8

the readings of MT.

vv. 6, 7, 8

The following verses are connected together by the theme of the ant, after which the Greek has a lengthy addition extolling the merits of the bee.

As noted in v. 3, there is a difficulty about the translation of $\gamma\tau$ (v. 6) by $\{\sigma\theta\}$ (B, x, A^c with a few minuscules). One would expect the form to be $\{\theta\}$, 'go' (A, B^a, b and most minuscules). Clearly, however, in this context $\{\sigma\theta\}$ cannot mean 'be' but must also be attributed with the sense 'go!'. This indicates that copyists confused these two forms. ($\{\sigma\theta\}$ $\chi\rho\omicron\varsigma$, meaning 'be like', requires a genitive construction.)

The main point of interest in v. 6 is the second half of the verse which reads, 'see and covet ($\zeta\eta\lambda\omega\sigma\sigma\upsilon\nu$ $\{\delta\omega\nu$) her ways and become wiser than her'. (The translation in Gemser p. 38, 'wiser than any race' is incorrect.) The Hebrew reads more concisely, 'consider ($\pi\alpha\gamma$) her ways and be wise'. The use of the comparative in the Greek is a device introduced by the translator to make the exhortation even stronger and more effective than it already is. A similar example of increased emphasis by use of the comparative was noted at 5:4. This may also be a reminiscence of 1:5, $\tau\omega\nu\delta\epsilon$ $\gamma\alpha\rho$ $\acute{\alpha}\kappa\omicron\upsilon\sigma\omega\varsigma$ $\sigma\upsilon\phi\omicron\varsigma$ $\sigma\upsilon\phi\omega\tau\epsilon\rho\omicron\varsigma$ $\acute{\epsilon}\sigma\tau\alpha\iota$, 'for hearing these things a wise man becomes wiser'. This expresses the view that the acquisition of wisdom is an ongoing process. Barucq (p. 76) notes the emphasising aspect of the Greek rendering, while Umbreit (p. 71) observes the moralising aspect. Prijs (p. 31) detected the presence here of the Rabbinic device $\text{לפניו} \text{ל} \text{פ}$, i.e. a conclusion or a process of logic which moves from the easy to the difficult. The Septuagint can be explained more readily as straightforward intensification, than by projecting a sophisticated Rabbinic exegetical technique to an historically earlier period.

¹ See Introduction p. xxi.

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The incorporation of the verb ζηλωσον in the rendering of נאך is again designed to intensify the command to consider the ways of the ant (cf. Schleusner p. 289). The verb ζηλωε not only means 'to covet' but conveys also the sense of 'emulate' (L.S. 755). It has been noted of this verb (see note at 3:31b) that the translator has elsewhere introduced it into the text (at 3:31 and 4:14) to intensify the force of the original Hebrew verb.

For the Hebrew of 7a יִיִּץּ הָ לֹא יִיִּץּ רֹאשׁ, 'without having any chief', the Greek reads, ἔχειν γὰρ γεωργίου μη ὑπαρχόντος. This could be translated, 'having no husbandry'. In this case ὑπαρχω would take the sense 'to be' and it would be accepted that יִיִּץּ, 'leader', had been read as רִיִּץּ, 'crop'. (Cf. Jaeger p. 50; Umbreit p. 72; Baumgartner p. 68; Toy p. 130; Kaminka, HUCA p. 178). The somewhat similar suggestion of Lagarde (p. 22) that יִיִּץּ had been read as יִיִּץּ (from Aramaic כִּיִּץּ, 'a small field') was rejected as unlikely by Baumgartner and Toy.

The verb ὑπαρχω can also have the sense of exercising the office of a ὑπαρχος, i.e. a 'prefect' or 'governor' (L.S. 1854.C.). Taking ὑπαρχω in this sense it would be possible to translate the Greek, 'there being no governor of husbandry for it, and having no one compelling (it), neither being under an overseer, it prepares its food, etc.'. In this case יִיִּץּ would be represented by ὑπαρχόντος. The expression 'governor of husbandry' would be exegetical, perhaps representing a play on words between יִיִּץּ and רִיִּץּ, which appears in the following verse. There is some support for this view in the fact that רִיִּץּ is nowhere else in the Septuagint rendered by γεωργιον. In the next verse, the translator uses the word ἀμνητος, 'harvest'. The word יִיִּץּ occurs again in Proverbs at 25:15, where it is translated in a correct sense by βασιλευσιν, 'kings', 'princes'. Kuhn (BWANT p. 87) suggested emending the Greek to agree more closely with the Hebrew. He wished to read ἐργηγορον

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instead of γεωργιον to produce the reading 'although it has no guard (Wächter)'. Apart from any other difficulties that this emendation involves, the Greek Lexicon (L.S. 475) indicates ἐγρηγορος, ον to be an adjective meaning 'wakeful'. There is no indication that it can be used as a noun meaning 'guard' or 'overseer'.

The participles γινω and λωβ are expanded a little by the translator into full participial clauses. These clauses are then subordinated to the main verb ἐτοιμάζεται in v. 8. While the participles ἔχων and ὢν are nominative, agreeing with the third person singular subject of ἐτοιμάζεται, ὑπαρχοντος is genitive, as it is part of a genitive absolute construction, ἐκείνῳ ... ὑπαρχοντος. The grammatical harshness is noted by Barucq (p. 76).

Verse 8 is translated straightforwardly in the Greek. The translator enhances the industry of the ant by adding the description 'much' (πολλήν) to the store of provision which it lays up for itself, but otherwise reproduces the Hebrew. The striking difference between the two texts comes at the end of the verse where a lengthy addition is found in the Greek, extolling the merits of the bee:-

'or go to the bee and learn how industrious it is,
esteeming work as sacred.

Kings and commoners use its produce for health.

It is sought by all and illustrious.

Though weak in strength, honouring wisdom, it is exalted'.

Baumgartner (p. 68) made the significant and decisive observation that the bee, in the Hebrew Bible, is never viewed as a symbol of industry (it is used rather as a symbol of ferocity, cf. Deuteronomy 1:44, Psalm 117:12, Isaiah 7:18). The association of the bee and ant as examples of industry is a contribution of the translator and he makes this association from the world of Greek thought (Gerleman, LUA p. 30; Barucq p. 77). The

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description of the bee as being illustrious (ἐκιδόξος), honouring wisdom (τὴν σοφίαν τιμῶσαι) and being exalted (ὑπερυψωθῆναι) is somewhat fanciful compared with the simple description of the ant's activities in the Hebrew. Gerleman suggests Aristotle's natural history as a source of inspiration for this passage, but this is too precise, Aristotle has nothing corresponding to the idea of the bee as 'wise'.



For the command, 'go to the ant, O sluggard', the Peshitta reads ܠܡܕܪܝܢ ܠܡܕܝܢ, 'be like the ant'. By omitting the vocative, 'sluggard', the translator presumably views v. 6ff as a continuation of advice to the '31 v. 1. The translation of ܡܕܝܢ as 'be like' may be a direct interpretation of the Hebrew, since the ant is clearly being used as an example to be copied. (Thus Toy p.130 and Pinkuss, ZAW p. 132, consider the expression to be paraphrastic.) Another possibility is that the reading stems from the Greek ὡς / ὡς κρῶς. The preposition κρῶς with ὡς can have the sense 'be like' (L.S. 1497 A.IV, abbreviated lexicon p. 596). Although the following indirect object in the Greek should be in the Genitive case with this usage, this may not have prevented the Syriac translator understanding ὡς / ὡς κρῶς τὸν μύρμηκα as 'be like the ant'.

The Syriac translator appears to have punctuated the Hebrew of 6b and 7a in a different way from that of MT. The result of this is that וְחָכָם is related directly to לֵךְ אֵלַי, and this whole expression appears as part of 6b of the Peshitta. (For other examples of such rearrangement for syntactical reasons, see Introduction p. xxxix). A slightly different sense has also been attributed to this from that which one would normally expect. From the sense 'become wise' the translator has arrived at the meaning 'understand' or 'learn', thus, 'learn (ܐܠܝܐ) that it has no harvest (ܡܕܝܢܐ)'. The motivation appears to be to provide an imperative at the beginning of v. 7,

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parallel to the imperative at the beginning of v. 6.

In noting the translation of ܝܝܦ as 'harvest' in the Peshitta, this should not be separated from the observation that the renderings of ܝܝܦ and ܝܝܦ are clearly influenced by the Greek. It seems likely therefore that ܝܝܦ has been influenced by γεωργιον which the translator took as the Greek rendering of ܝܝܦ. Hitzig, Introduction p. xxix and Delitzsch p. 140, suggest that ܝܝܦ was read, as do Umbreit p. 72; Lagarde p. 22; Baumgartner p. 68; Pinkuss, ZAW p. 132; and Müller-Kautzsch p. 43, but the question is whether the Syriac translator actually read this in Hebrew, or followed the Greek. For ܝܝܦ ܝܝܦ the Syriac reads, 'There is no ruler above it and no one who compels it'. This is following the Greek μηδε τον αναγκασοντα εχων μηδε ουκ δεσποτην ον. Apart from minor differences between the two texts in matters of expression (e.g. the Syriac has 'there is no ruler above it' while the Greek has 'being under no ruler') the most obvious divergence between the texts is that the two clauses appear in reverse order compared with each other. This is probably no more than a transcriptional error in the Syriac (cf. 1:26).

In v. 8 the Peshitta follows MT with little deviation, adding only a reflexive pronoun , 'for itself' in 8a. The expression  is idiomatic and means 'during the summer' (cf. English/Syriac Lexicon p. 280, par. e.).

In v. 6 the Targum follows the Peshitta in reading 'be like' (אֲנִי) for MT אֲנִי. The variant אֲנִי literally 'throw oneself off', is either a corruption of אֲנִי (cf. Levy, Vol. II, p. 426; Jastrow p. 1482) or a skillful attempt to get closer to MT. (Thus Miqra'oth Gedoloth reads, 'go to the ants (אֲנִי), sluggard, consider their ways and be wise'.) In either case the reading is seen to be a derivative of that in the Peshitta. (See Introduction p. xxxvi).

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In other respects, in its representation of לִי and treatment of מַלְכִי, the Targum follows the Hebrew. In v. 7, although adhering closely to the Hebrew, the translator has probably utilised the Peshitta in rendering לִי by מַלְכִי (At 25:15 where לִי is found again in Proverbs, the Targum and Peshitta have similar, but not identical renderings in מַלְכִי and מַלְכִי or מַלְכִי, 'ruler'). In v. 8 the Targum reproduces MT exactly.

vv. 9, 10

The Greek reproduces MT in v. 9 with little change. It is possible that in 9b the translator took מִיָּנָה as an imperfect in the Niphal and thus his rendering, 'when will you be roused (ἐγερθῆσθαι) from sleep'. This seems more probable than the suggestion of Baumgartner (p. 68) that the translator read מִיָּנָה (from the root מִיָּנָה, 'to awake').

From the longer text in 10a it is clear that one of the Hebrew expressions has been translated twice. The Hebrew reads, מְעַט מְעַט מְעַט מְעַט, 'a little sleep, a little slumber', and this is found in the Greek as, ὀλίγον μὲν ὕπνοισι, ὀλίγον δὲ καθῆναι, μικρὸν δὲ νύσταζεις, 'you sleep a little, you sit a little, you slumber a little'. All the verbs are second person singular, present indicative active. A number of commentators have taken the view that ὀλίγον δὲ καθῆναι is additional in the Greek since it is the least accurate of the three phrases, or that it stemmed from an additional Hebrew expression, now lost. (Cf. Lagarde p. 23; Heidenheim, DVETFK Vol. III, p. 57; Oort, TT p. 393 and Baumgartner p. 68, who suggest a Hebrew original מְעַט מְעַט. Similarly Toy p. 130 suggests מְעַט מְעַט.) A Hebrew addition is rejected by Pinkuss, ZAW p. 132, as making the line too long. Fritsch (JBL p. 170) describes the addition as a 'doubtful doublet', but the probability is high that we are dealing with a genuine doublet. Kuhn (BWANT p. 87) suggests emending the Greek to ὀλίγον δὲ καθῆναι, to produce a perfect doublet, but this

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is unwarranted.

It should be borne in mind that additions often take the form of corrections or efforts to produce a translation closer to the Hebrew. This could suggest rather that μικρον δε νυσταζεις is a later addition to the Greek in an attempt to translate נִרְדֵּן עַד more accurately than ὀλιγον δε καθημαι, (Jaeger p. 51). The other factor which supports this view is that the adverb ὀλιγον is used twice in 10 and once more in 10b, corresponding to the triple use of עַד. The change of adverb in the phrase μικρον δε νυσταζεις is out of harmony with the repetition of ὀλιγον. Thackeray (JTS XIII, 1912, p. 52) also omits μικρον δε νυσταζεις on metrical grounds. However the symmetry of the Greek is evident without resorting to metrical analysis.

The verb καθημαι can have the connotation of sitting doing nothing or lying idle (L.S. 853, I.3). This may have been intended as an anticipation of the description of the slumped or reclining figure of 10b.

The Hebrew of 10b, 'a little folding of the hands to rest' is rephrased in the Greek as, ὀλιγον δε ἐναγκαλιζῇ χερσιν στήθη, 'for a little while you enfold the breast with the hands'. The translator has given a further description of what is meant by the 'folding of the hands', depicting them folded on the 'breast' (στήθη). He appears to take for granted that his description implies a recumbent figure as the verb נָשָׁא is left untranslated. The verb ἐναγκαλιζῇ agrees in form and person with the verbs in 10a. ^{TT p. 393} (Oort/suggested that the Greek translator had read יָשָׁא or נָשָׁא instead of נָשָׁא. Similarly Baumgartner p. 69. Pinkuss, p. 132 ZAW/objected that נָשָׁא is always related to the female breast and always rendered μαστος.)

The Syriac translator, in this instance, represents the vocative, 'sluggard' as distinct from v. 6 where it was omitted. If the omission at v. 6 was intentional then the address to the sluggard is viewed in the

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Peshitta as commencing at v. 9, and what precedes as relating to the ܝܢ of v. 1.

Greek influence can be readily detected in v. 10. As in the Greek the Syriac translator expresses נָסָה and נִסְיוֹן by verbs in the second person (cf. 24:33) - ܐܘܠܐ, 'you will slumber, ܥܡܐܐ, 'you will sleep ...'. Unlike the Greek, however, which has a longer text in 10a than the Hebrew, there is a one-to-one correspondence with MT, although the translator appears to invert the terms (the same order occurs at 24:33, indicating that the two passages have been internally harmonised in the Syriac).

In 10b the Peshitta reads, ܐܘܠܐ ܠܥܡܐܐ ܐܡܠܐ ܠܥܡܐܐ, 'and for a little while you will place your hand on your breast'. The folding of the hand or hands on the breast is similar to the idiom found in the Septuagint, and, in further agreement with the Greek, there is no representation of ܠܥܡܐܐ.

The Targum in vv. 9, 10, follows MT closely, e.g. in 10a representing נָסָה and נִסְיוֹן by noun equivalents. The only noticeable divergence from the Hebrew is in 10b where ܐܝܢ ܕܝܢ is translated by ܕܝܢ ܕܝܢ, 'you will clasp your hand'. The use of the singular for ܐܝܢ is unexpected (Codex 1106 reads a plural, ܕܝܢܝܢ). It may suggest that the Peshitta reading ܐܘܠܐ ܐܡܠܐ has had some influence on the reading found in the Targum, in spite of the wide divergences (cf. 24:33 where the Targum follows the Peshitta).

v. 11

There is no difficulty in correlating the Hebrew and Greek texts in 11a. In the Greek text, 'then poverty will come upon you like an evil wayfarer' (κακοῦ ὁδοιποροῦ) the only significant divergence from the Hebrew is the introduction of the adjective κακοῦ.

It may be that the introduction of κακοῦ stemmed initially from an

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attempt to give added emphasis to the simile (Delitzsch p. 142), a trait which has been noted elsewhere (see Introduction p. xxi). Lagarde (p. 23) suggested that the reading stemmed from a text which read כַּמְהָלָךְ וְכָא, and similarly Kuhn (BWANT p. 13) proposed כַּמְהָלָךְ וְכָא. The occurrence of the same Hebrew text at Proverbs 24:34, however, should rule out the notion of variants. It is clear that the adjectives in the expressions κακος ὁδοιπορος and ἀγαθος δρομευς (11b) serve as antitheses to each other, which indicates an intensifying not only of the similes in v. 11, but a studied contrast of both parts of the verse, one to the other. It seems unlikely, however, that ἀγαθος (11b) has a moral sense, as it would not be clear how 'want' (ἐνδεα) could be likened to a good (virtuous) courier. It is more likely that ἀγαθος should be understood as a reference to ability (e.g. L.S. 4.I.3) thus, 'excellent courier', implying either swiftness (Jaeger p. 52; Reuss p. 174; Baumgartner p. 69) or inevitability of arrival. The meaning 'courier' is supported by the Syriac at 24:34 (ܠܝܬܝܝܢ).

The translation of 11b וְכָא by ἀγαθος δρομευς is certainly puzzling. The suggestion of Jaeger (p. 52) and Reuss (p. 174) that the reference is to a running soldier, is unlikely. One tends to think of a soldier as being restricted by his armour and equipment. The adjective may be considered as an addition by the translator as an offset to κακος (11a), as already noted. It is possible, of course, that it is an entirely free rendering (Albright, VTS III p. 10, notes the Greek as being a 'guess from the context'), where the Hebrew has been abandoned and the figure of the courier introduced to provide a more striking parallel to the 'wayfarer' (כַּמְהָלָךְ / ὁδοιπορος) of 11a.

Compare also the variant reading
of Mss. 9/5 and 11/4 at 6:11.

ܠܝܬܝܝܢ

Ch. 6:11

The Greek has two additional lines following v. 11 which read, 'if you are resolute, your harvest will come like a spring, and want will depart of its own accord (ἀπ'αυτομολήσει) like a bad courier'. The similes are of a somewhat artificial and strained nature, their subject matter being based on or culled from material found in the preceding verses (Frankenberg p. 46; Skehan p. 13). The exhortation to diligence and the reward of abundant harvest (ἄμνητος) is inspired by the description of the ant (vv. 6, 7) (Müller-Kautzsch p. 73). It has been observed that the comparison of the coming of harvest to a spring is of poor literary merit (McKane p. 325). The symbol of the 'spring' featured prominently in 5:15ff, which, in the Greek, was interpreted in terms of possessions, and this may have had an influence on the choice of term used in the addition at 6:11. (The suggestion in Müller-Kautzsch that 'fount' refers to Amos 5:24, is unlikely).

In the last line of the addition, comparison of the phrase, ἡ δὲ ἐνδεῖα ὥσπερ κακὸς δρομευς, with that of the second line, καὶ ἡ ἐνδεῖα ὥσπερ ἀγαθὸς δρομευς demonstrates that an attempt is being made to produce a direct antithesis between the two. Just as a good courier arrives (i.e. accomplishes his mission), so a bad courier departs of his own accord. This presumably means that a bad courier does not carry through his designated mission, but gets distracted by matters of his own interest and fails to complete his task. Alternatively it may mean that he deserts his post before he can be sent. At any rate, some sort of

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defection from duty is implied.

Fritsch (JBL p. 179) takes the view that the last two lines of the Greek are a doublet of v. 11, and constitute the 'old Greek' text. It is unlikely that they ever originated as a translation of the Hebrew of v. 11, however, as Fritsch implies. If this is correct, the assertion that v. 11 of the Greek (lines 1 and 2) is Hexaplaric, is insupportable.¹ (Cf. also Baumgartner p. 69 and Müller-Kautzsch p. 72, who reject as improbable Lagarde's suggestion (p. 23) of a Hebrew 'original' for lines 3/4 of the Greek.

The main support for the theory of a double translation is the suggestion that $\delta\omega\kappa\epsilon\rho\ \pi\eta\eta$ reflects ܕܡܗܠܐ taken in the sense of 'water' as at Isaiah 8:6 (Hitzig p. 51; Lagarde p. 23; Graetz, MGWJ p. 153, Mezzacasa p. 128). Against a possible fragmentary correlation between the two texts at this point, one must consider the Greek line overall. On balance, an exegetical expansion seems more likely than a tortuous translation.

The Syriac translator was at a loss to translate ܕܡܗܠܐ and omitted it, thus, $\text{ܐܠܐܝܢܐ ܕܡܗܠܐ ܕܡܗܠܐ}$, 'and want will come upon you'. The same solution to this difficulty can be observed at 24:34, where a similar translation is given $\text{ܐܠܐܝܢܐ ܕܡܗܠܐ ܕܡܗܠܐ}$, 'want will go before you'. The translator has again failed to render ܕܡܗܠܐ .

In 11b the translator restates the verbal phrase 'come upon' used in 11a. It is not the case that ܕܡܗܠܐ has been read as ܕܡܗܠܐ as Baumgartner (p. 70) suggests. Pinkuss (ZAW p. 133) thought that ܕܡܗܠܐ was a rendering of ܕܡܗܠܐ but its position in 11b makes this unlikely.

A more significant and difficult syntactical change, however, is that ܕܡܗܠܐ of 12a is incorporated into 11b and is presumably to be read in the Syriac as a vocative, ܕܡܗܠܐ ܕܡܗܠܐ ܕܡܗܠܐ .

¹ See Introduction p. iii ff.

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למאן כחל :חל , 'and poverty will come upon you like a busy man, O foolish man'. If the translator has indeed intended 'foolish man' to be read as a vocative, then it refers back to the earlier vocative 'O sluggard' of v. 9.

A small variation can be found in Codex Ambrosianus¹, which reads
 למאן חל :חל , 'son of foolish men'. This is apparently still to be read as a vocative and, as in the printed editions, is part of v. 11. Other examples of re-division of the text can be found in the Peshitta of Proverbs 1-9 (see Introduction p.xxxix), although, in this case, the rearrangement seems to destroy the obvious symmetry of 12a.

It is not apparent how the translator has taken חל כחל which he renders as חל :חל , 'skilled, diligent, energetic man' (Syr. Thes./1848). The rendering may have been rather loosely determined by the antithesis of 'lazy man' (v. 9) and 'busy man'. The general context in which the industry of the ant features prominently may also have been a contributory factor in the rendering. At 24.34 the Syriac follows the Greek reading, 'poverty will come upon you like a courier' (חל :חל), i.e. following δρομευς (cf. Hitzig, Introduction p. xxxi). From the loose rendering at 6:11 and the adoption of the Greek at 24.34, it is clear that the Syriac translator was uncertain about the meaning of the Hebrew simile חל כחל. (Umbreit p. 73 thought the sense^{of the Syriac} was 'righteous man'; Toy p. 130 'a quick, alert man', similarly Pinkuss, ZAW p. 133. Levy, Vol. I, p. 393 suggests 'brisk, alert, lively', while Jastrow p. 678 gives two senses, 'brisk, zealous' and also 'worthy'.)

The Targum represents only a rearrangement of the Syriac. The verse division of MT is followed and the verb חל :חל of 11b appears in the Targum in 11a, וחלתי וחלדרכך מסכינותך וחוסרנך חלך וברא כחל. By transferring חלדרכך to 11a it appears to correspond to MT כחלך, although it could scarcely be viewed as a translation of the Hebrew, nor

¹ Di Lella (Introduction p.x) alters the punctuation of Ms 7a1 at this point. In his printed text the words חל :חל appear at the beginning of verse 12.

Ch. 6:11,12,13,14

as a 'misreading' as Baumgartner (p. 69) suggests. It may be noted that, at 24:34 the Targum similarly reproduces the Peshitta reading. Further correction to agree with MT can be seen in the addition of the suffixes to חוטרנא and סכינוותא which are lacking in the Peshitta.

vv. 12, 13, 14Greek

In 12a the ^{Greek}/translator renders the Hebrew economically, representing both אדם and שׂא by ἀνρ and linking the accompanying adjectives by an 'and' connection. The treatment of 12b is much less clear. For the Hebrew, הולך עקשות פה, 'goes about with crooked speech', the Greek reads, πορεύεται ὁδους οὐκ ἀγαθας, 'traverses ways that are not good'. There is little obvious relation between the readings, 'crooked speech' and 'ways that are not good', and the possibility of a misreading or of a different text seems unlikely (against Toy p. 131). The translator appears arbitrarily to have introduced a different type of imagery from that in the Hebrew. (Oort, TT p. 394 suggests that פה was read with the following verse as פה thus, ὁ δε οὐτος, v. 13a; also Heidenheim, DVETFK, Vol. III p. 58, Even if this were correct, it would not in any way explain the difficulties of 12b in the Greek.) The reason for this departure from the Hebrew may be that the text could have been more puzzling to the translator than is perhaps apparent to the modern interpreter. The Hebrew, as it stands, has a participle, 'going', followed by the stark statement 'twisted mouth/speech'. The translator may well have taken the view that the verb and the accompanying imagery were incompatible. He therefore abandoned the Hebrew and substituted the vague expression 'ways not good', as relating more readily to a verb of going. A similar substitution or interpretation can be found at 8:13, where הנהפכות פה, 'perverted speech' is given in the Greek as δεστροπαμενας ὁδους, 'twisted ways'. (p. 52) Jaeger/also notes that the reading of 16:29, לא ידע, rendered ὁδους οὐκ ἀγαθας, may have influenced the choice of expression used here.

Ch. 6:12,13,14

Although there may be difficulty in assigning specific meanings to the verbs קָרַךְ, 'wink' (BDB p. 902) and לָלַח, 'rub' (BDB p. 576), the general sense in v. 13 of making furtive signs is clear enough. This is adequately conveyed in the Greek by the verbs ἐννεύω, 'beckon' or 'make signs' and σημαίνω, 'point out' or 'give a sign'. (Delitzsch p. 144 suggested that σημαίνω had come from לָלַח in a sense of 'speak'.) In 13b the Hebrew reads מָרָה בְּאֶצְבָּעוֹתָיו, 'points with his finger'. This is translated as διδάσκει δε ἐννεύμασιν δακτύλων, 'instructs with signs of his fingers'. The translator, by expanding the Hebrew verb into the phrase 'instruct by signs' has given two aspects of the meaning of מָרָה i.e. 'to teach' and 'to point out' (BDB p. 435. Hiph. 4 and 5). The verb διδάσκω, however, in this context, should not be understood to mean 'teach' in a formal sense, but rather to impart information of a general nature. The use of the noun ἐννεύμα recalls the verb ἐννεύω used in 13a, and indicates the continuity of meaning of διδάσκει δε ἐννεύμασιν with the preceding verbs. The Hebrew phrase בְּלִבּוֹ תַּפְכוּת לֵבָבוֹ literally, 'perversity in his heart', is translated neatly by δισεστραμμένη καρδίᾳ, 'with a perverse heart'. This is the same approach to that taken in RSV.

A difficulty in the Greek of v. 14 is the rendering of מְדַבֵּר שָׁלוֹם literally, 'he sends strifes', by ὁ τοιοῦτος παραχάς συνιστήσιν πόλει, 'such a person creates tumults in a city'. The expression παραχάς συνιστήσιν is clearly a rendering of מְדַבֵּר שָׁלוֹם though, one must note, it is somewhat less precise than ἐκικεμπεῖ χρίσεις, 'sends quarrels among', given at v. 19 for מְדַבֵּר שָׁלוֹם. The obvious problem is to account for the term πόλει. This could mean 'in a city' or perhaps have a wider sense 'in a community' (L.S. 1434.III). If viewed as an interpretative addition (cf. Baumgartner p. 70; Toy p. 132; Barucq p. 77) it may take its inspiration from the similar line at v. 19, 'who sows discord among brothers' (וְיִן אֶחָיו / ἀνα μέσον ἀδελφῶν). The expression

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'brothers' is there used metaphorically to describe the community as a whole. This is ^{further} related to the fact that 77, 'neighbour' is on several occasions translated by πολιτης, 'citizen' (Thackeray, JTS XIII, p. 65). In these instances the translator is using the world of Greek civic life to interpret references to social behaviour in the Hebrew text (see Introduction p. xvii). The addition 'κολει' at v. 14 may also stem from the translator making clear that the individual of v. 14 has an effect on the whole community in exactly the same way as the 'false witness' of v. 19. The Syriac translator appears to do something similar.

Some commentators have attempted to account for the difference in the readings textually. Heidenheim (DVETFK, Vol. III p. 58) suggested that κολει had come from 77 in the following verse, read as 7'7, while Toy (p. 132) thought it was possible that 7'77 had been read a second time as 777 (this was a secondary suggestion to his view that κολει was a pure addition to the Greek text). Lagarde (p. 24) suggested that κολει was a corruption of κολλας (the reading of MS 106), but the reverse is more likely to be the case. McGlinchey's view (p. 18ff) that the Greek stems from Amenemope VIII.5, 'his house is an enemy to the town' is rejected by Gerleman (LUA p. 8) on the grounds that the resemblance is too general. Certainly there are more immediate contextual reasons to account for the Greek addition.

With regard to the Peshitta, it has already been noted that the first two words of 12a, 77777 777, are incorporated into v. 11. The verse is reduced further in the Peshitta in that there is no representation of 77. (Oort, TT p. 394 relates the lack of 77 in the Syriac to the Greek reading, but there is no obvious connection between the two.) The result is a rather short line which reads, 'a wicked man goes about with slander' (1A00000). Although 77 is not represented in the text, the idiom 'perverse speech' has clearly been read by the translator who takes it

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to mean 'slander' or 'false accusation' (thus Thes.^{Syr.}/3007, calumnia - dishonest accusation; detrectatio - disparagement). The root קָרַח is commonly used in the sense 'slander' or 'bring false accusation'. The Targum, by comparison, reproduces the expression of MT by עֲקִימוֹת פּוֹמִיָּה, 'his perverted speech'.

In v. 13 the Syriac translator represents the participles קָרַח and מָרָה in the same way by the root כָּמַ, 'nod', 'make a sign'. This verb is equivalent in meaning to the Greek ἐννεστυ (Thes.^{Syr.}/3929). It seems possible, therefore, that the repetition of כָּמַ may reflect the Greek readings ἐννεστυ and διδάσκει δε ἐννεστυμαστυ for קָרַח and מָרָה. If this is the case, the Syriac translator has simplified the latter of these two readings and in this way maintains a one-to-one correspondence with the Hebrew (see Introduction p. xxxvii). There is also the fact that one sees in these readings another example of the prosaic and repetitive style of the Syriac translator (see Introduction p. xxxix). One might compare the Syro-Hexaplar which reproduces the Greek exactly by כָּמַ, 'indicate' and מַלְכָּה בְּחַיִּים, 'instruct by signs'.

The middle phrase of the Hebrew מָלַל וְרָלַל is translated as מָלַל וְרָלַל 'he stamps with his foot' (Thes.^{Syr.}/4435). (The Urmiah text reads the Qere 'his feet', Lee and Walton and Ambrosianus¹ read the Kethib, 'his foot'.) This is a direct rendering of the Hebrew, (Delitzsch p. 144), although the action of striking or stamping on the ground is more demonstrative than that suggested by scraping or rubbing.

The Targum is identical with the Peshitta in v. 13. It not only represents קָרַח and מָרָה by רָמַז but also renders מָלַל by חָכַס. It would appear from the Lexicons (Levy, Vol. II p. 538; Jastrow p. 1669) that Proverbs 6:13 is the only example of the use of חָכַס in Aramaic.

The significant point in the Peshitta text of v. 14 is the addition found at the end of the verse - 'being perverse in his mind and

¹ Thus also Di Lella's text (Ms. 701)

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devising evil continually, he also stirs up strife between two' ($\chi\rho\sigma$ ܕܢܝܥܐ ܕܡܢܝܢ Syr. Thes./4058). Although using a different expression, the presence of an additional phrase is reminiscent of the Greek. It is possible that a parallel process of comparison with v. 19 has taken place in the Syriac as was suggested for the Greek. The last phrase of 6:19 in the Peshitta reads ܕܠܝܕܢܝܐ ܕܡܢܝܢ , 'and whoever sows discord between brothers'. The similarity of the expression ܕܡܢܝܢ and ܕܡܢܝܢ is in fact much more apparent in the Peshitta than in the corresponding phrases of the Greek. The motivation of the translator is again to underline the similarity of the themes in the two verses. This tendency to harmonisation is a characteristic of the Syriac translator, noted elsewhere (see Introduction p. xxxix).

Another example of an economic rendering is provided by the translation of ܡܢܝܢ ܕܡܢܝܢ by $\chi\rho\sigma$, which itself means 'to stir up trouble'. The same approach can be observed at 6:19 where ܕܡܢܝܢ 'sow discord' is used to express the whole phrase ܡܢܝܢ ܕܡܢܝܢ (i.e. ܡܢܝܢ is omitted on both occasions) (see Introduction p. xxxix). The Targum, like the Peshitta, links the two participial clauses in 14a by an 'and' connection (Pinkuss, ZAW p. 133). In 14b it reproduces MT without addition.

v. 15

Verse 15 describes the fate of the wicked man of v. 12ff - 'therefore calamity will come upon him suddenly, in a moment he will be broken (ܕܡܢܝܢ ܕܡܢܝܢ) beyond healing'. The Greek reads, 'therefore his destruction comes suddenly, shattering and incurable ruin ($\text{δὲ καὶ συντριβὴ ἀνίατος}$)'. Comparison of the two readings shows that the Greek has no equivalent for ܕܡܢܝܢ and uses a substantive or substantives to express the Hebrew verb ܕܡܢܝܢ . The Hebrew of v. 15b is found again at 29:1b and there ܕܡܢܝܢ is rendered by ἐξαπνυγες , 'suddenly'. This suggests that, at 6:15 ἐξαπνυγες .

Ch. 6:16,17,18,19

rejoices in all things which God hates, he is shattered through uncleanness of soul'.

It is clear that χαίρει is a mistranslation of שׂוֹעֵץ which has been read instead as a form derived from the root שׂוֹעֵץ, 'rejoice' (Jaeger p. 53;

Hitzig p. 53; Lagarde p. 24; Baumgartner p. 71; Toy p. 132).

Following his treatment of 16a, it would be impossible for the translator to make any sense of שׂוֹעֵץ תּוֹעֵב וְשׂוֹעֵץ. His paraphrase συντρίβεται δε δι' recalls the expression συντρίβη ἀνίατος in v. 15. The similarity of שׂוֹעֵץ and שׂוֹעֵץ or שׂוֹעֵץ must certainly be borne in mind, (cf. Jaeger p. 53; Heidenheim, DVETFK, Vol. III p. 58; Toy p. 132; Wutz, BWAT p. 267).

However, 16a demonstrates that the divergence stems from an exegetical rather than a textual basis, in that the translator's text in 16a was the same as MT.

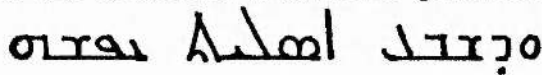
Verse 17 is translated with only minor changes. The use of the singular ὀφθαλμός for the Hebrew עֵינַיִם is probably to maintain symmetry with γλῶσσα. The adjectives תָּמִיד, 'haughty' and קַיָּים, 'innocent' are treated as if they were nouns in construct relationship to עֵינַיִם and מַד, thus 'the eye of the wanton man (ὀφθαλμοῦ) ... the blood of the righteous man (δαίματος) '. This is purely a matter of expression (some minuscules read δαίμων). The reverse process can be seen in v. 18 where the words מַד וְשׂוֹעֵץ which are in construct are given by noun and adjective, λογισμοὺς κακούς. While there may be a literary contrast between the terms ἀδίκος (for קָדָשׁ) and δίκαιος (for קַיָּים), it should be noted that קָדָשׁ in v. 19 is also translated by ἀδίκος where it serves no literary purpose.

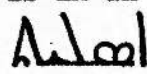
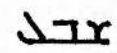
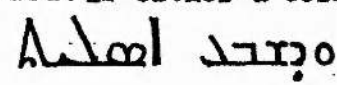
A small divergence between the texts can be observed in 18b where the Hebrew reads, 'feet that make haste to run to evil' (מַהֲרִים לָרוֹץ לָרָעָה). This is found in the Greek as ποδες ἐπισπεύδοντες κακοποιεῖν, 'feet hastening to do evil'. It is unlikely that the translator read

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anything other than ממהרות ללרץ. The Hebrew 'hastening to run' is awkward and pleonastic and thus has been circumvented in the Greek 'hastening to do'. (Nevertheless Lagarde p. 24 and Oort, TT p. 394 suggested לרץ was a dittography of למה, similarly Heidenheim, DVETFK, Vol. III p. 58. Baumgartner p. 71 suggested that לרץ was overlooked due to the proximity of למה).

The only point of note in v. 19 is the translation of נפח, 'breathes' by ξκαται, 'kindles'. This particular rendering of נפח is peculiar to Proverbs but can be found in several places in the book as a whole (e.g. 14:5, 25; 19:9; 29:8).

The Peshitta and Targum in v. 16 follow MT and are again almost identical, but a small difference between the two texts is of interest. The Peshitta has a rather difficult grammatical connection at the beginning of 16b - . This must be translated, 'there are seven things which his soul hates', the relative particle

? is in an awkward position. One would have expected it to be attached to  rather than . A literal translation, as the text stands, would produce the cumbersome reading, 'and which are seven things his soul hates'. In comparing the Targum one finds a similarly unexpected grammatical construction, ונשנע אסליית נפשיה. It would appear from this that the 'ו' is a preposition dependent on the verb נפשיה, 'despise', a type of construction commonly found with other verbs. However in all other cited instances of this verb (Aphel) in Levy's Lexicon (Vol. II, p. 165) it takes a direct object. This leads one to suspect that the Targum reading ונשנע אסליית is either a corruption of or an incorrect attempt to improve on the  of the Peshitta (see Introduction p. xxxvi).

The nature of the two texts in vv. 17 and 18 is much the same as that in v. 16. Only minor differences can be detected between them, e.g. where the Syriac has the singular, 'haughty eye', the Targum has the plural,

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'haughty eyes', agreeing exactly with MT. An interesting point in the relationship of the two texts is again raised by a small divergence in 18a. Where the Syriac has **ܡܬܝܪܬܐ ܕܥܝܢܐ**, 'thoughts of evil', following MT **מחשבות און**, the Targum has **מחשבות רעא**, 'evil thoughts'. The adjective **רע** however, is not an Aramaic word. While its appearance here could be viewed as a Hebraism, the close relationship of the Targum and Peshitta would suggest rather that the form **רעא** is an error. The Targum should be emended to read **מחשבות דעא** exactly as in the Peshitta (Pinkuss, ZAW p. 133 and p. 93. He indicates that the Targum renders **און** by **עאא** at 17:4; 21:15 and 22:8). The word **עא**, 'wrong' could then be viewed either as a Syriacism or as a defective form of **עאא**, 'perverse, crooked', as found at 4:24 (Lagarde's edition) in the expression **עאא דשפוטא**. On the question of style, one may also note the Syriac repetition **ܡܬܝܪܬܐ ܡܬܝܪܬܐ** which the Targum avoids (see Introduction p. xxxix).

In v. 19 **ܡܬܝܪܬܐ ܕܥܝܢܐ** is translated in both versions as, 'a false witness who utters deceit' (**ܡܬܝܪܬܐ ܕܥܝܢܐ ܕܥܝܢܐ** / **ܡܬܝܪܬܐ ܕܥܝܢܐ ܕܥܝܢܐ** MS 1106 reads **ܡܬܝܪܬܐ ܕܥܝܢܐ ܕܥܝܢܐ**).

In 19b, in the Peshitta, 'and he who sows discord (**ܡܬܝܪܬܐ**) among brothers', it seems impossible to account for the ' **ܕ** ' in **ܡܬܝܪܬܐ** on the basis of its use as a preposition. It seems to be functioning here as the sign of the accusative. It has to be borne in mind that the list of attributes found in vv. 17-19 can be viewed as direct objects of the verb **ܫܢܐ** (Syriac **ܫܢܐ**) in v. 16 i.e. they are those things 'which God hates'. It is nonetheless curious that the sign of the accusative should appear in the last description in the list of vv. 17-19, as found in the Peshitta, as it is not used in any of the preceding expressions. (There is no corresponding difficulty in the Targum which, though similar to the Peshitta, reads **וְכִי יִזְרֹעַ חִלּוּל**, 'and whoever stirs up strife'.) It may be that the function of the ' **ܕ** ' sign, as also the Targum expression **ܕ** **ܡܬܝܪܬܐ**

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is to separate v. 19 into two categories so that the 'false witness' of 19a is not viewed as the same person who 'stirs up strife' in 19b. In this way the translator produces a list of seven things or persons which are abhorrent to God. As the Hebrew stands it might be thought to enumerate only six descriptions of what God hates, thus falling short of the statement, 'these are ... seven which are an abomination to him'.

A smaller point to note is that the Syriac, as at 6:14, expresses the phrase 'stir up strife' by a verb only (see Introduction p. xxxix) whereas the Targum, though using the same verb represents מְדַלֵּי by תִּיגְרִי, producing an exact correspondence to the idiom of the Hebrew.

(The ambivalence of

Baumgartner's position (p. 71) on the question of the relationship of the Peshitta and Targum is demonstrated here in his note that the Peshitta follows the Targum but omits תִּיגְרִי. The suggestion of Vogel p. 40 that the Syriac/Targum and the Vulgate read תַּשְׁלִיךְ, 'throw, cast', instead of נִשְׁלַח, is unnecessary literalism.)

vv. 20, 21, 22

It has already been observed at 1:8 that the translation of מִצְוֹת by θεσμοί, 'ordinances' is characteristic of the approach of the translator to this term which is, throughout Proverbs, construed in a non-technical way. The plural rendering of both מִצְוֹת and מִצְוֹת stems from the unpointed text of the translator, and probably also from a desire to maintain consistency with the plural suffixes in v. 21 (thus Miller, JNES, 29, 1970, p. 130).

In 21a one might have expected לֹא לֵב לֵב to be translated by ἐκ τοῦ καρδία as in MSS 23, 161 mg., and 252. The translation found in the majority of MSS is ἐκ τοῦ ψυχῆ. Ψυχῆ is also found in the Septuagint as a rendering of לֵב though only infrequently as compared with καρδία. The same translation can be found again in Proverbs at 16:3 and 26:25. The reading of MS 23 and minuscules is clearly secondary, being an attempt

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to give a more 'accurate' rendering.

A more significant translational problem is found in 22a which, in the Hebrew, reads $\eta\lambda\kappa \eta\eta\eta\eta \eta\eta\eta\eta\eta\eta$, literally, 'when you walk it will lead you'. This is expanded somewhat in the Greek which reads, $\acute{\epsilon}\nu\iota\kappa\alpha \acute{\alpha}\nu \pi\epsilon\rho\iota\pi\alpha\tau\eta\varsigma \acute{\epsilon}\pi\alpha\gamma\omicron\upsilon \alpha\delta\eta\tau\eta\nu \kappa\alpha\iota \mu\epsilon\tau\alpha \sigma\omicron\upsilon \acute{\epsilon}\sigma\tau\omega$, 'whenever you walk bring her and let her be with you'. It should be noted, first of all, that there is a basic syntactical problem in the Greek.¹ Although in the Hebrew the singular verb $\eta\eta\eta\eta$ may read awkwardly following the plurals of the preceding verse, 'bind them ...tie them ...' it can nevertheless be related back to the singular form of either $\eta\eta\eta\eta$ or $\eta\eta\eta\eta$ in v. 20. In the Greek the singular object ' $\alpha\delta\eta\tau\eta\nu$ ' and the verb ' $\acute{\epsilon}\sigma\tau\omega$ ' cannot be related back in this way to 'commandment' and 'law' in v. 20, as these terms appear in plural form in the Greek, ' $\nu\omicron\mu\omicron\upsilon\varsigma \dots \theta\epsilon\sigma\mu\omicron\upsilon\varsigma$ '. There is therefore no antecedent for either $\alpha\delta\eta\tau\eta\nu$ or $\acute{\epsilon}\sigma\tau\omega$, which means that the Greek syntax is in a more disjointed condition than that of the Hebrew. A possible solution to this grammatical problem has been proposed by Jaeger (p. 53) to the effect that $\alpha\delta\eta\tau\eta\nu$ and $\acute{\epsilon}\sigma\tau\omega$ may have a forward reference to the term $\acute{\epsilon}\nu\tau\omicron\lambda\eta$ (v. 23) (Hebrew $\eta\eta\eta\eta$).

Of the actual translation itself, it would appear that $\acute{\epsilon}\pi\alpha\gamma\omicron\upsilon \alpha\delta\eta\tau\eta\nu$ is based on $\eta\eta\eta\eta$, and $\mu\epsilon\tau\alpha \sigma\omicron\upsilon \acute{\epsilon}\sigma\tau\omega$ is an expansion of $\eta\lambda\kappa$, where $\eta\lambda$ has been taken as the preposition 'with' rather than the accusative prefix (Jaeger p. 53). The verb $\acute{\epsilon}\pi\alpha\gamma\epsilon\iota\nu$ in the middle voice has the sense 'lead to oneself', 'bring', 'procure' (L.S. 603), and is a good equivalent of $\eta\eta\eta\eta$. The form $\eta\eta\eta\eta$ has been taken as a second person and understood to be a jussive. The final form of the Greek is not accountable entirely in terms of misreading as the translator has had to supply an object for $\eta\eta\eta\eta$ ($\alpha\delta\eta\tau\eta\nu$), so that he seems to avoid the plain sense (Umbreit p. 78), and a verb to accompany $\eta\lambda\kappa$ ($\acute{\epsilon}\sigma\tau\omega$, cf. Gemser p. 38). An inducement to read the Hebrew in this way has possibly come from the preceding chapter

¹ See Introduction p. XXIV.

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where similar expressions can be found, $\delta\mu\lambda\epsilon\iota\tau\omega\ \sigma\sigma\iota$... $\sigma\upsilon\nu\epsilon\sigma\tau\omega\ \sigma\sigma\iota$ (5:19) although there is no obvious thematic connection between the two passages. (Toy p. 142, suggests a possible doublet $\gamma\eta\alpha\ \eta\ \eta\eta$, but the treatment of $\eta\eta$ does not support this. One may compare Schleusner p. 297, who suggests that the translator read $\eta\eta\ \eta\eta$, and similarly Prijs p. 84, who suggests $\gamma\eta\alpha\ \eta\eta$.)

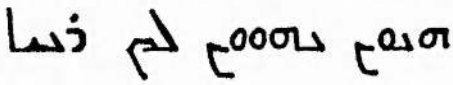
In the following phrase the verb $\eta\eta$ like $\eta\eta$ is again taken by the translator as a jussive, but in this case it is viewed as a third person feminine form, $\phi\upsilon\lambda\alpha\sigma\upsilon\epsilon\tau\omega\ \sigma\epsilon$, 'let her guard', and not as a second person form as previously. This leads to the last phrase of v. 22, presented in the Greek as a final clause and in this way serving as a motivation for the preceding imperatives, $\iota\upsilon\alpha\ \epsilon\gamma\epsilon\tau\omicron\mu\epsilon\nu\eta\ \sigma\upsilon\lambda\lambda\alpha\lambda\eta\ \sigma\sigma\iota$, 'so that when you awake she may converse with you'. Apart from the superimposed syntax, the Hebrew is translated in a straightforward way.

The Peshitta follows MT in vv. 20 and 21, but for 22a reads, 'whenever you walk, bring them to you and let them be with you' ($\text{ܐܢܝܢ ܠܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ} : \text{ܐܢܝܢ ܠܝܢܝܢ ܕܝܢܝܢ}$). This is based on the Greek, $\epsilon\pi\alpha\gamma\upsilon\sigma\alpha\iota\ \alpha\upsilon\tau\eta\eta\ \kappa\alpha\iota\ \mu\epsilon\tau\alpha\ \sigma\upsilon\upsilon\ \epsilon\sigma\tau\omega$. The most significant difference between the two readings, however, is that the Syriac translator adopts the plural form 'them' in continuity with v. 20, referring back to 'law' and 'commandment', taken as a pair. (Skehan p. 2, describes the use of the plural in this way as 'without warrant', and an obscuring of the difficulty of the Hebrew grammar.) There are two things that can be observed here, therefore, firstly the use of the Greek to interpret the Hebrew text, and secondly, a smoothing out of the grammatical difficulties present in both the Hebrew and the Greek.

The following phrase in the Peshitta is very puzzling. For the Hebrew, 'when you lie down they (literally, it) will watch over you', the Syriac reads, $\text{ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ} , 'keep them that they may$

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the Hebrew while, at the same time, utilising an interpretation found in the Peshitta.

The meaning of תחוסר עלך is not at all clear. The lexicons suggest that תחוסר should be emended to תוסר (Levy, Vol. II p. 106; Jastrow p. 901), thus, 'she will watch over you'. The difficulty of translating the Targum in a satisfactory way remains also in the last phrase of the verse which reads, ותתעיר היא תהוי רנ'יך. Jastrow (p. 1494) translates the expression as, 'she (the Law) will be thy advocate (in the hereafter)'. Levy (Vol. II p. 434), translating the Aramaic as it stands, renders it as 'so she (the Law) will delight you (dich ergötzen)'. In this case רנ'יך is taken as a participle with suffix rather than as a noun with suffix, as Jastrow suggests. Levy, however, prefers to emend the Targum on the basis of the Peshitta to produce the reading ותתעיר היא תהוי רנ'יך, which is translated as, 'she will take care of you' (für dich Sorge tragen, Vol. II p. 428). The same emendation can be found in Baumgartner (p. 71) and Pinkuss (ZAW p. 134). If the Targum at this point is influenced by the Peshitta, which seems likely, it would be better to view רנ'יך as a noun with suffix. Similarly, if the emendation ותתעיר or ותתעיר were to be adopted, this should be viewed as a Syriacism meaning 'your meditation' so that the Targum would read, 'when you awake she will be your meditation', reflecting the reading of the Peshitta  (see also Introduction p. xxxvi).

v. 23

In this verse each word in the Greek can readily be related to its counterpart in Hebrew. A difficulty in the Greek, however, is in determining the punctuation stops, or how the words should be related to each other, as variations can be found in the MSS regarding the connecting particles. In Swete's edition, the reading of the B text is punctuated as follows, ὅτι λυχνος ἐντολῇ νομου, καὶ φως ὁδός ζωῆς καὶ

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ἐλεγχος καὶ παιδεία, and may be translated, 'for the commandment of the law is a lamp, and light, a way of life and reproof and discipline'. In this case καὶ φῶς is taken with the second part of the sentence. One may compare the edition of Holmes and Parsons where the same text is printed but καὶ φῶς is included in the first line so that one would translate, 'for the commandment of the law is a lamp and a light, a way of life, and reproof and discipline'. Rahlfs similarly includes καὶ φῶς in the first half of the verse, but his second line reads, καὶ ὁδὸς ζωῆς ἐλεγχος καὶ παιδεία, 'and a way of life, reproof and discipline'. The inclusion of καὶ before ὁδὸς is found in κ^o , α , A and minuscules, and the omission of καὶ between ζωῆς and ἐλεγχος is found in B^o , κ , A, and minuscules. This confusion of punctuation in the Greek stems firstly from the translation of מִצְוָה נֶאֱמָרָה as ἐντολὴ νομοῦ. This destroys the symmetry of the Hebrew in 23a (Toy p. 142) and creates confusion with regard to whether the predicate $\gamma\iota\alpha/\phi\omega\varsigma$ belongs to 23a or 23b. Secondly 23b is viewed as a list of predicates dependent on the primary statement of 23a, i.e. just as the command of the law is a lamp, so also it is a way of life, etc. To this end an 'and' connection has been supplied between מִצְוָה and מִסֶּדֶק. In the Hebrew 23b is a statement in its own right, quite separate from 23a. Thus two incorrect interpretations or assumptions on the part of the translator have led to the subsequent uncertainty about how the Greek should be read.

Vogel (p. 41), Lagarde (p. 24), Oort (TT p. 395), Baumgartner (p. 71), Müller-Kautzsch (p. 39) and Steuernagel (p. 287) wished to read מִסֶּדֶק וּמִצְוָה suggesting that 'י' and 'נ' had changed places (similarly BHS). The Greek text, and the versions may be viewed rather as simplifying a difficult expression - מִסֶּדֶק וּמִצְוָה (McKane p. 327; cf. note above on Greek syntax).

The Syriac translator follows MT in 23a. His treatment of 23b is the

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same as that found in the Septuagint (Vogel p. 41; Baumgartner p. 71; Pinkuss, ZAW p. 134), in that the Hebrew words are treated as a list of predicates dependent upon the main statement of 23a (see above). It can be seen that the translation of מוסר ונחמה as Ἰαροζινο Ἰαλμα 'reproof and discipline' is the same as the Greek ἐλεγχος καὶ παιδεία. This suggests dependence on the Greek rather than textual variation in the Hebrew.

The Targum is essentially the same text as the Peshitta in both 23a and 23b.

v. 24

For the expression על נשא, 'from the evil woman', the Greek reads, ἀπο γυναικος ἑκάνδρου, 'from a married woman'. The translator has read על, 'neighbour' instead of the adjective על, 'wicked'. He has undoubtedly been influenced by the expression על ער נשא, 'his neighbour's wife' (v. 29). על as the basis of the Greek was first noted by Vogel (p. 42). It is adopted by Jaeger (p. 54), Bickell (WZKM p. 95), Frankenberg (p. 48), Müller-Kautzsch (p. 39), Steuernagel (p. 287), La Sainte Bible (p. 808), Scott (p. 61), Gemser (p. 40). Against this, Baumgartner (p. 72) makes the point that על should have the suffix 'ך' as this is the customary usage, similarly, Bostrom (LUA p. 144). Ehrlich (p. 32) rejects the Greek reading, taking the view that על means only a paramour, on the basis of Hosea 3:1. Renard (p. 69) suggests that the Greek translator read על, but is somewhat isolated in this equation. The main objection to this is that 'neighbour's wife' is not a synonym for על ער נשא elsewhere (Bostrom, LUA p. 144). The respective merits of the Greek and Hebrew readings are reviewed in McKane (p. 328).

In 24b the translator interprets מלשון קללה, literally, 'from the smoothness of a strange tongue' as 'from the slander of a strange tongue' (ἀπο διαβολης γλωσσης ἄλλοτριας). The form διαβολης has to be

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taken as the genitive of the noun διαβολη. The adjective διαβολος declines with only masculine and neuter forms. The translator appears to be giving a sense considered suitable in the context. One may compare the expression אַרְיִתָּהּ אֲמַרְיָהּ, 'smooth words' at 7:5, which is translated by λογους τοις προς χαριν, 'pleasing words'.

Instead of reproducing the infinitive construction, ܓܪܡܠ, the Syriac translator introduces a relative clause ܕܝܢܐܢܐ, 'that it may keep you'. Since the verb 'keep' has feminine form, the relative particle must relate back to one of the feminine nouns in the preceding verse, such as ܠܐܡܪܝܢ or ܠܐܡܪܝܢ or perhaps even 'lamp' or 'light'. One might have expected the relative particle to refer back to ܠܡܢܐ, but, since this is a masculine noun, the verb form precludes this.

In the second half of the verse the Peshitta reads, ܠܐܡܪܝܢ ܕܡܢ ܠܥܝܢܐ ܕܡܢ ܠܥܝܢܐ, 'and from the slander of the tongue of a stranger'. This is clearly following the Greek, ἀπο διαβολης γλωσσης ἄλλοτριας. Pinkuss (ZAW p. 134) and BHS, commenting on the Masoretic vowel points in the phrase ܕܡܢ ܠܥܝܢܐ, cite the Peshitta as the main witness for the view that ܕܡܢ ܠܥܝܢܐ should be read as a construct. Apart from any other difficulties about such a suggestion, it is apparent from the above that the Syriac translator was in fact translating the Greek (γλωσσης ἄλλοτριας) rather than expressing any fine distinction about the relation of the Hebrew terms.

The Targum has exactly the same construction in 24a as the Peshitta, ܕܝܢܐܢܐ, 'that it may keep you'. The same problem exists, therefore, as to what term in the preceding verse the relative particle relates. As in the Peshitta, ܕܡܢ ܠܥܝܢܐ and ܕܡܢ ܠܥܝܢܐ are excluded because they are masculine forms. The only, but important, difference between the two texts is in 24b where the Targum reads, 'smoothness (ܡܢ ܠܥܝܢܐ) of the tongue of a stranger', as opposed to the Syriac's 'slander (ܡܢ ܠܥܝܢܐ) of

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the tongue of a stranger'. The reading in the Targum is aimed at producing a better equivalent for MT's $\text{np}^{\text{ל}}\text{nn}$ than the interpretative 'slander'. The editorial procedure of the Targumist can be seen clearly in this verse. His text is basically that of the Peshitta with one significant change to produce closer conformity to the Hebrew. In addition, one may note that the Targumist retains the Peshitta reading $\text{ל}^{\text{י}}\text{שנא}$ $\text{נ}^{\text{ו}}\text{כ}^{\text{ר}}\text{י}^{\text{ת}}\text{א}$ which MS 1106 conforms to MT, reading $\text{ל}^{\text{י}}\text{שנא}$ $\text{נ}^{\text{ו}}\text{כ}^{\text{ר}}\text{י}^{\text{ת}}\text{א}$. Baumgartner (p. 72) expressed the view that the Peshitta follows the Targum here, apart from 'slander'. This is untenable.

v. 25

The Greek diverges from the Hebrew to a considerable extent in this verse, paraphrasing 25a and having a doublet in 25b. For the Hebrew, 'do not desire her beauty in your heart', the Greek reads, $\mu\eta\ \sigma\epsilon\ \nu\iota\chi\eta\sigma\eta\ \kappa\alpha\lambda\lambda\omicron\upsilon\varsigma\ \xi\pi\iota\theta\upsilon\mu\iota\alpha$, 'do not let desire of beauty overcome you'. This is an interpretation of the Hebrew, where the translator has shifted the emphasis from desiring beauty as such to succumbing to the desire of beauty. In introducing the element of being overwhelmed by desire, the translator is merely borrowing the idea from the second part of the verse where the notion of being caught or trapped by attractive eyes is found. The paraphrase is being structured on parallelism.

In the second part of the verse the doublet reads:-

$\mu\eta\delta\epsilon\ \delta\gamma\pi\epsilon\upsilon\theta\eta\varsigma\ \sigma\omicron\iota\varsigma\ \delta\phi\theta\alpha\lambda\mu\omicron\iota\varsigma$

$\mu\eta\delta\epsilon\ \sigma\upsilon\kappa\alpha\rho\kappa\alpha\sigma\theta\eta\varsigma\ \delta\pi\omicron\ \tau\omega\upsilon\ \alpha\delta\iota\tau\eta\varsigma\ \beta\lambda\epsilon\phi\alpha\rho\omega\upsilon;$

'Do not be trapped with your eyes,

and do not be caught by her eyelids'.

Jaeger (p. 54), Umbreit (p. 80), Lagarde (p. 24) and Müller-Kautzsch (p. 73), took the first line as original and the second as later.

Baumgartner (p. 72) thought that the second line was a marginal comment.

Fritsch (JBL p. 173) holds that the second line originated with the Hexapla

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but the presence of this doublet in the Peshitta would suggest it is pre-Hexaplaric.¹

The first line of the doublet is particularly interesting in that the translator makes the young man's own eyes the instrument whereby he is trapped. This tends to heighten the element of personal responsibility. The verb *ἀρπύζειν* corresponds to the same verb in v. 26 in the expression 'she hunts precious souls'.

Although the second line is closer to the Hebrew in that *חַיְיָהּ* is translated accurately, the rendering as a whole is not literal. In both parts of the doublet *חַיְיָהּ* is translated in the same way, by using a passive construction, ignoring the suffix, and changing the subject of the verb from third person to second person. This is a further difficulty for Fritsch's view of the Hexaplaric origin of the line, in that literalness is a test on which he lays considerable stress. An attempt to correct the verb construction in the second line is found in Codex 23, which reads, *μὴδε συναρπάζω σε*, agreeing exactly with the Hebrew. This is clearly a late correction. The reading *συναρπάσῃς* of the A text, must be viewed as an error whereby 'θ' has been accidentally omitted, otherwise the line is untranslatable.

The Peshitta follows MT in 25a, but has a doublet in 25b which reads, 'and do not be caught by her eyes (*ܠܗܝܬܐ ܕܥܝܢܐ*), and do not let her captivate you (*ܠܗܝܬܐ ܕܥܝܢܐ*) with her eyelids'. The doublet is modelled on the parallel found in the Greek, but there are interesting differences. In the first line, the suffix in the expression 'her eyes' is third person as opposed to the second person possessive pronoun in the Greek. In this way the Syriac translator keeps the suffixes in the two lines consistent with each other (cf. Syro-Hexaplar *ܠܗܝܬܐ ܕܥܝܢܐ*, 'your eyes') and thus also with MT (Pinkuss, ZAW p. 134).

In the second line of the doublet, the Peshitta reproduces 25b of MT

¹ See Introduction p. iii ff.

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suggested the Syriac/Targum rendering 'likeness' is also based on the idea of price.

In the remainder of the verse which reads, in the Greek, 'for the price of a harlot is as much as one loaf, and a woman hunts the precious souls of men', an element of paraphrase can be detected. The phrase $\delta\sigma\eta$ $\kappa\alpha\iota$ $\epsilon\nu\omicron\varsigma$ $\acute{\alpha}\rho\tau\omicron\upsilon$ corresponds with וְכַכֵּר לָחֵם and there is little difference in meaning between the two expressions. The preposition $\gamma\upsilon$ is used in comparisons to express degree (BDB 724.I.3) and this is the sense the translator has attributed to it here. Paraphrase is more apparent in the expression 'a woman hunts the precious souls of men', which corresponds to the Hebrew $\text{וְאִשָּׁה אֵיִשׁ נָפֶשׁ קִרְיָה תִּצּוֹר}$. The translator was clearly puzzled by what is still a rather obscure phrase (McKane p. 329), and produced a somewhat general statement, which is ambiguous and unclear in meaning. The translation offered here is that which is found also in the Syro-Hexaplar, 'a woman hunts the precious souls of men' $\text{ܐܝܫܐ ܡܚܝܬܐ ܢܦܫܐ ܕܝܚܝܐ}$. A different translation is offered by Gerleman (LUA p. 19), who takes the view that $\gamma\upsilon\nu\eta$ $\acute{\alpha}\nu\delta\rho\omega\nu$ means 'married woman', thus making a contrast between the harlot ($\kappa\omicron\rho\upsilon\eta\varsigma$) and the unfaithful wife. However, it is not certain that $\gamma\upsilon\nu\eta$ $\acute{\alpha}\nu\delta\rho\omega\nu$ can in fact mean 'married woman'. It could be objected that, if the translator had wished to make such an interpretation clear he would have used the expression $\gamma\upsilon\nu\eta$ $\delta\chi\alpha\nu\delta\rho\omicron\varsigma$ as in v. 24 and v. 29. There is therefore some obscurity to be found in the Greek text also. Perhaps this is to be expected considering the difficulty of the Hebrew.

Taken as it stands, the Peshitta rendering of 26a would be rather puzzling, 'for the likeness (ܕܠܡܢܐ) of a harlot is as a loaf of bread'. This would be a curious comparison and would make little sense. It seems very probable that ܕܠܡܢܐ should be taken here either as having the same sense as ܕܡܢܐ , 'price' (cf. Driver, VT IV, 1954, p. 243ff.)

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though this is not attested lexically, or as a corruption of ܩܡܬܐ
(Pinkuss, ZAW p. 134). (Both words are derived from ܩܡܐ 'be like',
Syr.
Thes./911 .) This would mean that the Syriac translator had followed the
Greek reading τιμή to produce a translation of ܩܡܐ.

In 26b the Peshitta gives a literal translation of MT. The expression
ܩܡܬܐ ܐܡܬܐ reproduces the Hebrew אִשָּׁה נָשָׂא and means a married
Syr.
woman (Thes./287).

The Targum is dependent on the Peshitta in 26a although an additional
term can be found in its text which reads ܩܡܬܐ ܕܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
ܕܥܝܬܐ ܕܥܝܬܐ, 'for the affair of a harlot is like a loaf of bread'. The
additional word 'affair' (so Levy translates, Vol. II p. 37), which is
peculiar to the Targum, appears to be a designation for a relationship with
a prostitute. The purpose of the addition would seem to be an attempt to
improve on the puzzling comparison found in the Peshitta, 'the likeness of
a harlot is as a loaf of bread'. By comparing the affair with a harlot to
a loaf of bread the Targumist presumably intended his readers to see in the
analogy not only the cheapness of the affair, but possibly also the
shortness of its duration. A loaf of bread is quickly consumed and gone
for ever. The interesting point, however, is that the exegesis of 26a
offered in the Targum, takes its point of departure from the reading in
the Peshitta, in particular its understanding of ܩܡܬܐ as referring
to likeness (cf. Pinkuss, ZAW p. 134). Hitzig (p. 55) thought that ܩܡܬܐ
referred to speech, as also Baumgartner (p. 72). One may compare Mezzacasa
(p. 129) who, following the same line of thought, suggested that ܩܡܐ had
been read as ܩܡܐ ('witness, testimony'). However, it is difficult to see
what sense could be attributed to the text if ܩܡܬܐ were taken as speech.
In what way could speech resemble a loaf of bread?

Like the Peshitta, the Targum reproduces MT exactly in 26b.

vv. 27, 28, 29

The following three verses are translated quite accurately in the

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Greek, with only small deviations from the Hebrew. In v. 27, the action of the verbs $\kappa\alpha\tau\epsilon\lambda\alpha\mu\epsilon\iota\upsilon$, 'snatch up' and $\delta\epsilon\delta\epsilon\iota\upsilon$, 'bind fast', is not exactly the same. The root $\kappa\alpha\tau$ is not common, being found only four times in the Old Testament and, while it is quite possible that the translator has only approximated to a meaning for it from context, one has to take into account that at Proverbs 25:22 the same root

is accurately rendered by $\sigma\upsilon\pi\epsilon\sigma\epsilon\iota\upsilon$, 'pile upon' or 'heap up'.

The Niphal verb forms $\kappa\alpha\tau\epsilon\lambda\alpha\mu\epsilon\iota\upsilon$ and $\delta\epsilon\delta\epsilon\iota\upsilon$ at the end of vv. 27 and 28 are both rendered by an active verb in the Greek, $\kappa\alpha\tau\alpha\lambda\alpha\upsilon\sigma\epsilon\iota$. In using an active construction, the translator is ignoring the consonantal form of the verbs which are third feminine plural, agreeing with their respective subjects. This change seems to be a matter of convenience only whereby the third singular subject $\alpha\upsilon\tau\eta$ / $\alpha\upsilon\tau\omega$ in 27a and 28a is maintained as such in the second half of the verses also. The use of $\kappa\alpha\tau\alpha\lambda\alpha\upsilon\sigma\epsilon\iota$ in 27b and 28b where the Hebrew has synonyms is unusual in the Greek where one normally finds a colourful choice of vocabulary and an avoidance of repetition.

In v. 29, the translator punctuates the verse differently from that of MT. The Greek reads, 'thus he who goes into a married woman will not be innocent, nor anyone who touches her'. The translator has taken $\kappa\alpha\iota$ with 29a (Baumgartner p. 73). That being so, he has found it necessary to supply a second negative particle - $\circ\upsilon\delta\epsilon$ - for 29b.

Lagarde (p. 25) and Zuntz (ZAW p. 144) have observed that an additional Greek reading, $\circ\upsilon\chi$ $\delta\epsilon\iota\mu\omega\phi\eta\tau\omicron\varsigma$ $\epsilon\sigma\tau\iota$, 'he will not be unpunished of evils', is found in 29b in MSS 23 and 252. They take the view that this reading is to be preferred to that now found in the majority of MSS. The main reason for this is that $\kappa\alpha\iota$ is translated by $\circ\upsilon\chi$ $\delta\epsilon\iota\mu\omega\phi\eta\tau\omicron\varsigma$ $\epsilon\sigma\tau\iota$ at Proverbs 11:21; 19:5, 9; 28:20. Zuntz also makes the point that the additional term ' $\kappa\alpha\tau\alpha$ ' at 6:29 weighs against the reading being a

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secondary harmonisation to the other passages. However, against this, one has to note that many MSS have the term 'xaxwv' in their text at 11:21. This being the case, there is still a strong possibility that the additional reading in MSS 23 and 252 at 6:29 is in fact a secondary harmonisation to readings found elsewhere in Proverbs as a translation of a similar Hebrew text.

The grammatical changes in vv. 27-29, though of a relatively minor nature, nevertheless again indicate the latitude which the translator was prepared to take to obtain an even and balanced reading. Where such a characteristic can be observed in a straightforward passage with little difficulty, it is liable to be more prominent in passages with complex problems!

In vv. 27-29 the Peshitta follows the Hebrew for the most part, though there are traces of Greek influence also present. In 27b the Syriac translator uses an active construction in which ܡܝܟ (27a) is retained as the subject of the verb ܡܫܬܝܠܡܝܢܐ, 'and will he not scorch his clothes'. This is the same construction as the Greek, τὰ δε ἱμάτια οὗ κατακαυσέι. However, unlike the Greek which uses the same construction in 28b, the Peshitta reproduces MT exactly, 'will his feet not be burned (ܡܫܬܝܠܡܝܢܐ)'. The deviation from the Hebrew in v. 27, therefore, may have been due to the familiarity of the Greek version which coloured the Syriac translator's turn of phrase (see Introduction p.xxxvii).

The word ܡܫܬܝܠܡܝܢܐ which means 'glowing coals' is translated in the Peshitta as ܡܫܬܝܠܡܝܢܐ ܕܥܝܪܐ, 'coals of fire'. This is the same reading as the Greek ἀνθρακων πυρος. This could be viewed as merely a coincidental translation since ܡܫܬܝܠܡܝܢܐ implies the idea of glowing or burning. (One may compare the Targum which reads simply ܡܫܬܝܠܡܝܢܐ, 'coals'.) The element of chance, however, is virtually eliminated by the observation that at 25:22 both versions again read ἀνθρακας πυρος / ܡܫܬܝܠܡܝܢܐ

¹ See Introduction p. xxiv.

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ܠܡܢܐ, whereas at 26:21, where the Greek reads only ἀνθραξιν, the Syriac similarly reads only ܠܡܢܐ. Identical renderings for all three occurrences of ܡܠܝܡ confirm that the Syriac translator was influenced directly by the Greek in expressing the meaning of this word. It is unnecessary to suggest, with Pinkuss (ZAW, p. 134), that the Septuagint/Syriac read ܡܠܝܢܐ. The reading ܡܠܝܢܐ in Lee's edition is a misprint.

In v. 29, the Peshitta has the same division in the verse as that found in MT. The only difference between the Syriac and Hebrew texts is that the translator has omitted ܐܝܢ (29b), so that the pronoun 'whoever' (ܐܝܢ) of 29a remains the subject of the participle and verb in 29b.

The Targum shows some traces of dependence on the Peshitta in v. 27, e.g. ܡܠܝܢܐ is translated exactly as in the Syriac by ܡܠܝܢܐ i.e. using the interrogative particle ܡܠܝܢܐ and translating ܡܠܝܢܐ by the rather general verb 'put'. In the expression ܡܠܝܢܐ ܠܐ ܝܩܝܕ, 'and will not his garment be scorched' the Targumist has produced a passive construction agreeing with MT and yet has singular forms where MT has plural. This is a minor, though curious, discrepancy on the part of the Targumist since, as he is clearly following the Hebrew in 27b, one would have expected an exact reproduction of MT. It may represent a partial correction of the reading in the Peshitta. Kaminka (HUCA p. 180), takes the view that ܡܠܝܢܐ is active, i.e. 'will he not scorch his garment', and, as such, is prior to and has influenced the reading in the Septuagint. One would have thought though that an active sense for this root would have required an Aphel form, as in the Syriac (ܡܠܝܢܐ) is pointed as a passive participle in Miqraoth Gedoloth). The possibility that the Targum reading, (even if taken in Kaminka's sense) has influenced the Septuagint text, can only be viewed as extremely remote.

Targum

In v. 28 the text is almost the same as the Peshitta apart from the

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expression למאן דזנין which, as noted above, appears in the Targum as לזנין, thus producing a one-to-one correspondence with לזנין of MT.

In v. 29 the Targum has an addition peculiar to itself reading, 'so it is for whoever goes in to the wife of his neighbour to commit adultery with her' (למינור עמה). The purpose of the addition is to give an exact definition of the moral offence suggested by, but not actually stated in, the Hebrew (Pinkuss, ZAW p. 134). The Targumist, to some extent, is also anticipating v. 32 where there is a specific reference to adultery. (v. 32)
The Aramaic verb used there/ is the same as that found in the addition in v. 29, ^{thus,} למינור, 'he who commits adultery with a woman'. Explanatory or exegetical additions of this sort are rare in the Targum to Proverbs and are of a concise nature (see Introduction p. xl). As for the Hebrew text itself, the Targumist translates v. 29 more exactly than is the case in the Peshitta, for example, representing לזנין in 29b.

v. 30

The Greek translator, as in the previous verse, again divides the words differently from the punctuation now in MT, in that לזנין (λεπται γαρ) is taken with 30b and not with 30a, as in the Hebrew. What the translator took to be 30a which, according to his division would read לזנין לזנין לזנין, 'do not men despise a thief' (or, 'men do not despise a thief', RSV footnote), is translated in the Greek as οὐ θαυμάστον εἶναι ὅτι τις κλεπτῶν, 'it is not to be wondered at if someone is caught stealing' (or, 'if a thief is caught', taking τις κλεπτῶν as 'one who steals'). The rendering of the verb 'despise' in the sense 'wonder at' is an arbitrary change of meaning on the part of the translator to produce an acceptable sense from what is an ambiguous Hebrew text (Toy p. 140). This is the only place in the Septuagint where θαυμάστον or any related form of the same root is used to translate לזנין which, elsewhere in Proverbs, is

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translated straightforwardly by the following verbs:- $\xi\sigma\upsilon\theta\epsilon\nu\epsilon\iota\nu$, 'set at nought' (1:7); $\mu\upsilon\kappa\tau\eta\rho\iota\zeta\epsilon\iota\nu$, 'sneer at' (11:12; 23:9); $\kappa\alpha\tau\alpha\pi\rho\omicron\nu\epsilon\iota\nu$, 'despise', 'scorn' (13:13; 23:22); $\delta\iota\tau\iota\mu\alpha\zeta\epsilon\iota\nu$, 'dishonour', 'slight' (14:21; 30:17). The construction used here is a combination of the negative particle with the neuter singular adjective. A similar instance of this idiom can be found, for example, at 18:5, in the expressions $\omicron\delta\ \kappa\alpha\lambda\omicron\nu$, 'it is not a good thing', and $\omicron\delta\delta\epsilon\ \delta\omicron\sigma\iota\omicron\nu$, 'it is not a holy thing'. Kuhn (BWANT p. 14), suggests that the translator read ܝܝܝܝ ܟܠ from the root ܝܝܝ , 'tremble', 'quake'. It is unlikely, however, that $\theta\alpha\upsilon\mu\alpha\sigma\tau\omicron\nu$ would proceed from such a verb. Wutz (BWAT p. 289), by comparison, suggests the translator read ܝܝܝܝܬ ܟܠ from ܝܝܝܬ 'to wonder', but this sense is based on Syriac/Arabic rather than Hebrew usage.

The following phrase, 'if anyone is caught stealing' is both interpretative and expansionary. The reference to being caught is an anticipation of the theme of v. 31, which commences $\kappa\iota\tau\omicron\text{ܝܝ} / \epsilon\delta\acute{\nu}\ \delta\epsilon\ \delta\lambda\omega$. Baumgartner (p. 73) attempted to account for the Greek expansion on textual grounds, suggesting that ܝܝܝܝ ܟܝ was read twice, once as $\text{ܝܝܝܝܬ ܟܝ} = \epsilon\delta\acute{\nu}\ \delta\lambda\omega$. This was rightly rejected by Pinkuss (ZAW p. 134) as improbable.

The Peshitta reproduces the Greek entirely in this verse, 'do not wonder at ($\text{ܝܝܝܝܬ ܟܝ} \text{ } \text{ܝܝܝܝܬ} \text{ } \text{ܝܝܝܝܬ}$) anyone who steals who is caught (ܝܝܝܝܬ ܟܝ), for he steals that he may satisfy his soul which hungers'. The term ܝܝܝܝܬ ܟܝ , as its form indicates, is an Ethpael infinitive. The Syriac expression, therefore, could be translated literally, 'it is not to be wondered at', reflecting the sense of $\omicron\delta\ \theta\alpha\upsilon\mu\alpha\sigma\tau\omicron\nu$. However, the general structure of the Syriac sentence requires that the infinitive expression should here be translated like an imperative, if a smooth rendering is to be achieved. Otherwise one would have to supply a following conjunction after the infinitive such as 'if' or 'when', i.e.

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'it is not to be wondered at when anyone is caught ...'. (See note on the Targum, below).

In other respects, it can be seen that the translator incorporates the Greek addition, εὐν ἄλω τις and also reproduces the Greek division of the verse in reading יונו כ' /אלקטאי γαρ with 30b. A point of interest in relation to the text form of the Septuagint which the translator read stems from the last phrase **לֹא יִנְדָּב** . It could be argued that this is a direct translation of נפשו כ' ירעב, but, since the Syriac has reproduced the Greek in its entirety in the rest of the verse, it seems likely that the last few words have been taken from the Greek text also. If that is the case, then **לֹא יִנְדָּב** is a translation of ψυχην κειωσιν (A text and minuscules, Pinkuss, ZAW p. 134), as opposed to ψυχην κειων (B, x, and 23), where the participle agrees with the subject of αλεκτηι (see Introduction p. xxxix).

The Targum in 30a is a fusion of elements from the Peshitta and MT - **לֹא יִנְדָּב לְמַתְדַּמְרוּ דְּנֹבִיר**, 'do not wonder at the thief who steals'. Not only does the Targum render **לֹא יִנְדָּב** by the Ithpaal infinitive of **דַּמַּר** as in the Peshitta, but it also presents the infinitive in the original Syriac form **לְמַתְדַּמְרוּ**, this being the only instance of its occurrence in so far as the lexicons and grammars are concerned. Aramaic/ The expected Aramaic form of the infinitive would be **אֲתַדְמֵרוּ** or **אֲתַדְמַרָא** (Stevenson p. 52). In the translation of the construction into English, one encounters the same problems as with the Syriac parallel. The infinitive is either to be translated like an imperative, 'let them not be astonished' (Jastrow p. 314), or a conjunction has to be supplied after the infinitive, 'nicht zu verwundarn ist es, wenn der Dieb stiehlt' ('it is not to be wondered at if the thief steals', Levy, Vol. I p. 181). Kaminka (HUCA p. 180), notes this passage as another example of interaction between the Targum and Septuagint. The evidence seems overwhelming, however, that the Targum reading has been mediated through the Peshitta.

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In the following phrase, 'the thief who steals', the Targumist has reproduced MT כִּי יִשְׁטֹל, as opposed to the Syriac, 'anyone who is caught who steals', which follows the Greek. In this way the Targumist also maintains the same word divisions as MT.

A further trace of Syriac influence may be detectable in 30b where, instead of reproducing the infinitive לִמְלָא, the Targumist uses the relative particle followed by a finite verb, similar to the construction found in the Peshitta.

Codex 1106 reads לִמְתַּמְרִי instead of לִמְתַּמְרִי found in the editions. The one letter difference (ר / ר) between the two forms suggests either an error or a subtle alteration. If the latter is true, the alteration is an attempt to make the reading of the Targum correspond more closely to that of MT. The expression means 'do not be haughty, or contemptuous towards' (Levy, Vol. I p. 181; Jastrow p. 1460), and is apparently an Ithpalpal form of the root מִרַּ. Nevertheless, its obvious similarity to לִמְתַּמְרִי designates it as secondary whether it has arisen by accident or design.

v. 31

The Greek translator translates אִם יִשְׁטֹל by using an 'if' construction, 'if he is caught (εἰν δε δλω) he will repay seven times'. This is similar to the approach taken by various modern translations, e.g. RSV, NEB, 'and if he is caught'.

There is an addition at the end of 31b which reads, 'giving all his possessions, ('all the wealth of his house' is translated concisely as 'all his possessions') he will redeem himself (ῥυσεται εαυτον). This addition is of an exegetical nature and, although it could stem from general Old Testament background, e.g. Exodus 22:1-4, which deals with punishment and redemption, more likely it is aimed at heightening the contrast between vv. 31 and 35. The translator is making explicit what is already implicit in the Hebrew text, that, whereas the thief can make

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restitution for his crimes and so redeem himself, the adulterer can offer no ransom ($\text{רָכַם} / \lambda\upsilon\tau\rho\omicron\nu$ v. 35) which will atone for adultery, nor turn aside the rage of an angry husband.

The Peshitta, like the Greek, expresses כִּשְׁמִי in the form of a condition, but also has an additional descriptive phrase, 'if he who steals ($\text{כִּשְׁמִי})$ is caught ...'. Further reference to the thief is to reinforce continuity with the preceding verse (v. 30), although one would have thought that the relation of vv. 30 and 31 was in no doubt.

The Targumist deals with כִּשְׁמִי in his own way by using the relative pronoun, $\text{כְּחִשְׁמִי דְּכִשְׁמִי}$, 'and whoever is caught ...', but otherwise, his rendering of v. 31 is straightforward.

vv. 32, 33, 34, 35

The concluding verses of Ch. 6 resume the theme of the adulterer and the lasting disgrace which he inherits. This last point is particularly emphasised in the Greek version where it is said of the thief (v. 31) that he may redeem himself ($\rho\upsilon\sigma\epsilon\tau\alpha\iota \epsilon\alpha\upsilon\tau\omicron\nu$), but of the adulterer (v. 33) that his disgrace will last indefinitely ($\epsilon\lambda\epsilon\gamma \tau\omicron\nu \alpha\lambda\omega\nu\alpha$).

In considering the details of the translation, it may be noted of v. 32 that, while the translator follows the general sense of the verse, he introduces different syntactical connections in several places.¹ (There is also an abbreviation in that אִשָּׁה חָכָה is represented concisely by $\mu\omicron\iota\chi\omicron\varsigma$.) In the Hebrew, the adulterer is judged to be lacking in wits, 'he who commits adultery has no sense'. The Greek translator presents lack of wits as the actual cause of the adultery, 'through lack of understanding ($\delta\iota'$ $\epsilon\nu\delta\epsilon\iota\alpha\nu \varphi\rho\epsilon\omega\nu$) an adulterer brings about destruction in his own soul ($\alpha\pi\omega\lambda\epsilon\iota\alpha\nu \tau\eta \psi\upsilon\chi\eta \alpha\upsilon\tau\omicron\nu \kappa\epsilon\rho\iota\kappa\omicron\iota\epsilon\iota\tau\alpha\iota$). Toy (p. 143) proposed that the translator had read רָכַם , thus accounting for the Greek syntax. The impression given by the line overall, however, is that, in the Greek, we are dealing with questions of interpretation and not with textual problems.

¹ See Introduction p. xxiv.

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In the second part of the verse, the translator has taken נִשְׁמַע not as a participle, but as a noun (Jaeger p. 54; Umbreit p. 83; Toy p. 143). This immediate equation or confusion of the participle and the noun נִשְׁמַע is certainly possible since they have identical forms (BDB 1008). However, to treat נִשְׁמַע as the object of נִשְׁמַע , which is the case in the Greek, the translator has ignored the suffix נִ attached to the verb. The particular presentation in the second half of the verse may in fact be specifically designed to eliminate reference to the suffix. In the Hebrew, the suffix does not correspond to an actual preceding noun in the verse, but only to the understood term 'adultery' implicit in the participle זָנָה . As noted above, the translator abbreviated זָנָה זָנָה by reducing it to the single term $\mu\omicron\chi\omicron\varsigma$. This translation made it impossible to reproduce the suffix on נִשְׁמַע , so it was eliminated by a change in syntax. There is no need to postulate a variant נִשְׁמַע as in Lagarde (p. 25) and Baumgartner (p. 73). Jaeger (p. 54) notes the possibility of an original reading נִשְׁמַע , but is also aware that this is uncertain (likewise Oort, TT p. 396).

The most striking feature of the Greek translation in v. 33 is the additional phrase $\epsilon\lambda\epsilon\gamma\epsilon\tau\alpha\iota\ \tau\omicron\upsilon\varsigma\ \alpha\lambda\omega\upsilon\alpha$, which appears at the end of the verse. As noted above, it underlines the perpetuity of the disgrace which comes upon the adulterer. The sense of limitless time which this phrase conveys is reflected also in the translation of זָנָה by $\delta\iota\sigma\omicron\upsilon\lambda\omicron\varsigma$ in the expression 'he will bear distress and dishonour'. This is the only example in the Septuagint where $\delta\iota\sigma\omicron\upsilon\lambda\omicron\varsigma$ is used to translate זָנָה . Lagarde (p. 25) suggested that זָנָה had fallen out of the text, but this was rightly rejected by Baumgartner (p. 73).

A problem in relation to the Greek is whether $\epsilon\lambda\epsilon\gamma\epsilon\tau\alpha\iota\ \tau\omicron\upsilon\varsigma\ \alpha\lambda\omega\upsilon\alpha$ refers solely to unlimited time in the sense of the extent of an individual's lifetime and the memorial which he bequeathes at death, or whether it has an eschatological sense, indicating the life to come. In considering the

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latter possibility, one has to take into account the translation of יוֹם אָפְּי, literally, 'in the day of vengeance' (v. 34) by ἐν ἡμέρᾳ κρίσεως, 'on the day of judgment'. However, in v. 34, the judgment enacted is not attributed to the Deity, but to the angry husband. Taking this into consideration and also recalling discussion of a similar problem (Ch. 1:9) in relation to this kind of language, it is likely that the translator is displaying here the same theological viewpoint. The conclusion drawn in Ch. 1 was that this kind of language refers to 'this-worldly' affairs, but is susceptible to eschatological interpretation, particularly at a later period.

The Hebrew of 34a is unclear, 'for jealousy is the anger of a man'. The Greek translator had the same text, but supplemented it to improve the sense, μέστος γὰρ ζήλου θυμὸς ἀνδρός αὐτῆς, 'for the anger of her husband is full of jealousy'. By supplying the term μέστος the translator has been able to express a connection between אָפְּי and אִכְזָּר. A further small point to note is that the translator makes אָפְּי more precise by translating it as 'her husband'. The use of the possessive pronoun 'her' is unexpected here, since the translator has previously omitted אָפְּי in v. 32. Presumably, therefore, the pronoun refers back to the expression אָפְּי אִכְזָּר / γυναίκα ἰκανδρον in v. 29.

In 34b, as noted above, 'day of vengeance' is found in the Greek as ἡμέρᾳ κρίσεως. The same translation of אָפְּי can be found at Isaiah 34:8 and 35:4, the first of these examples being the same expression as Proverbs 6:34 - אָפְּי יוֹם. The rendering ἡμέρᾳ κρίσεως in the Isaiah text presents a more complex problem than in Proverbs since the judgment described is attributed to אֱלֹהִים and the passage is strongly coloured by eschatological imagery. In the Proverbs text, the significant point in determining the meaning of ἡμέρᾳ κρίσεως is that the judgment described is an act of vindication on the part of an outraged husband, and must therefore refer to

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an event in time. To a Hellenistic reader, however, ἡμερᾶς κρίσεως may well have been suggestive of an even more terrible judgment still to come, especially following the phrase εἰς τον αἰῶνα of v. 33.

The translator has paraphrased the text of 35a, 'נָחָם אֶת הַיָּמִין אֵלָּה , 'look favourably on' (BDB 670.I(3)) as οὐκ ἀνταλλαξεται οὐδενος λυτρου την ἔχθραν, 'he will not exchange his enmity for any ransom'. The verb ἀνταλλάσσειν is found in only one other place in the Septuagint (Job 37:4), where the Hebrew text is obscure and can offer no useful comparison for the Proverbs passage. The idea of exchange has possibly come from נָחַם / λυτρου, for the notion of exchanging one thing for another is inherent in a 'ransom'. ἔχθραν is the object of the exchange. The idea of enmity readily springs from the context, particularly the references to anger and jealousy in 34a.

In 35b the translator has produced a distillation of the sense rather than a precise translation, though there is little difficulty in perceiving how the Greek has sprung from the Hebrew, 'neither will he be reconciled (διαλυθῇ) by many gifts'. The main feature of this rendering is that the subordinate clause beginning with 'כ' has been eliminated in favour of a more concise construction to suit the passive verb διαλυθῇ. The verb διαλυεῖν in the sense 'reconcile' has probably been chosen as a suitable expression to follow נָחַם/λυτρου. Ransom, reconciliation and redemption (cf. ῥύσεται v. 31) are all closely related concepts. However, the Greek verb adequately conveys the force of נָחַם which here has the sense of acquiescing or being appeased (cf. RSV).

The Syriac translator adopts a different sentence structure in vv. 32-33 from that found in MT and the other versions. The words ܢܚܡܝܢܐ ܕܝܡܝܢܐ are taken with 33a, which is translated ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ ܕܝܡܝܢܐ , 'and he has brought it to pass that disgrace will draw near to him, and come upon him'. Although

! See Introduction p. xxiv.

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the term **ܐܠܝܐ** is attributed with the sense 'that is to say' in the English-Syriac Lexicon (p. 102), it can also do service as a pronoun like ^{Syr.} ille or **ܐܠܝܐ** (Thes./980), and it has this meaning here as a translation of **אֵלֶּה**. Pinkuss (ZAW p. 135) suggested that the Syriac translator's Hebrew MS was written badly at this point, which accounts for differences between MT and the Peshitta. This is an unnecessary suggestion, as other examples of textual rearrangement can be found in the Peshitta of Proverbs 1-9 (see Introduction p. xxxix). The word **ܝܠܝ** has been taken by the translator not as the noun **ܝܠܝ**, 'wound', but as a form of the verb **ܝܠܝ**, 'reach'. Baumgartner (p. 74) suggested that the translator had read **ܝܠܝ**, 'draw near', but the same rendering of **ܝܠܝ** can be found at v. 29. In keeping with this interpretation, **ܝܠܝ** has been understood in the sense 'come upon, light upon' (BDB p. 593. par.3). In order to sustain this exegesis, the translator has ignored the 'and' connection before **ܝܠܝ** which is adduced to be the subject of the verbs, and he has also supplied objects for the verbs(**ܝܠܝ** and **ܝܠܝ**), which are lacking in the Hebrew. He has also supplied an 'and' connection before **ܝܠܝ**. These latter changes are of a minor nature and are doubtless secondary to the basic mistranslation of the Hebrew. In reading **ܝܠܝ** as a verb, the translator may have been influenced by v. 29, where the participle of **ܝܠܝ** appears in the phrase **ܝܠܝ ܝܠܝ**. The translator has perhaps drawn a contrast between the two ideas that whoever reaches out for his neighbour's wife has to face the consequence that disgrace reaches out for him. (For other examples of the influence of similar passages on the translator's exegesis, see Introduction p. xxxix).

In 33b, the translator renders the somewhat figurative expression 'his disgrace will not be wiped away' (**ܝܠܝ**) by the more prosaic description, 'his disgrace will not be forgotten' (**ܝܠܝ**). This reading is adopted by the Targumist (see below). Baumgartner (p. 74) suggested that

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the writers of the Targum and Peshitta read **מסכן** instead of **חמחה**, but this is rejected by Pinkuss (ZAW p. 135) as unnecessary and unlikely.

The Targum, by comparison with the Peshitta, follows the basic verse division and general sense of MT in vv. 32-33. Only in 33b does it show affinity with the Syriac text. The Targumist, however, does introduce a supplement into 32b which reads, **וּמֵאן דְּבִעֵי דִּי יַחְבִּיל נַפְשִׁיהּ הוּא עֲבֵד לֵה**, 'and whoever wants to destroy himself, he does it'. This small addition of the Targumist, **דִּי יַחְבִּיל נַפְשִׁיהּ**, shifts the balance of ideas in MT somewhat. In the Hebrew, destruction is viewed as the outcome of adultery, whereas the reading in the Targum suggests that the adulterer actively sets out with the intention of destroying himself as if possessed of a death wish. The conciseness of the interpretative insertion is consistent with other additions found elsewhere in Chapters 1-9 (see Introduction p. xl).

In 33a the Targum reproduces MT, but in 33b its text is similar to that of the Peshitta in reading 'his disgrace will not be forgotten' (**יִסְמַח**). The form **יִסְמַח** is apparently an Ithpeal participle of **סָחַח** although this appears to be the only instance of the usage in Targumic Aramaic (Levy, Vol. I p. 311; Jastrow p. 542). This reinforces the view that the Targum reading stems from the Peshitta's **לִי אֵל**.

The Peshitta in 34a has been influenced in part by the Septuagint and reads, 'because the anger of a man is full of jealousy (**לִי אֵל**) he will not spare on the day of vengeance'. The translator has utilised the Greek **μεστος γαρ ζηλου θυμος ανδρος αβτης** (Baumgartner p. 74; Pinkuss, ZAW p. 135; Toy p. 143) to the extent of defining the relationship between 'anger' and 'jealousy'. However, the syntax in the Syriac is different from that in the Greek and also in MT. The translator has presented 34a as a clause of reason dependent on 34b, suppressing the 'and' connection between the two parts of the verse. Although a relatively uncomplicated construction, it has not been implemented as

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smoothly as the translation above might suggest. In its literal form the text reads, **ܡܡܠܟܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ**, 'for the anger of a man, because it is full of jealousy, he will not spare ...'. The awkwardness of the reading stems from the representation of **ܕܝܢܐ** by **ܕܝܢܐ** followed by the insertion of a second conjunction, **ܕܝܢܐ** which gives the clause the causal force the translator desires (see Introduction p. xxxvii). Pinkuss (ZAW p. 135) suggests that the Syriac translator, following the Greek, takes **θυμος** as the subject of 34b. However, in the Peshitta itself, **ܡܡܠܟܐ** is a feminine noun but **ܡܡܠܟܐ** is a masculine participle. Pinkuss' suggestion, therefore, cannot be sustained.

In 34b, the Peshitta reproduces MT, in particular, **וְיִימָוּ נָפֶק** is rendered as **ܡܡܠܟܐ ܕܝܢܐ ܕܝܢܐ**. For the Hebrew idiom **לֹא יִשָּׂא פָנָיו**, the Syriac has **ܡܡܠܟܐ ܕܝܢܐ ܕܝܢܐ**, an equivalent idiom meaning 'to be favourable towards' (Thes./2393). The whole phrase may be translated 'he will have no regard for an offering'. The translator omits **וְ** and renders **ܡܡܠܟܐ** not by its equivalent, **ܡܡܠܟܐ** (as at 13:8), but by the more general term **ܡܡܠܟܐ**, 'offering'.

The Targum follows MT in v. 34, though its affinity with the Peshitta is still readily apparent, 34b being identical in the two texts.

In 35a, the same idiom is used as in the Peshitta regarding **לֹא יִשָּׂא פָנָיו**, but a small expansion (of Introduction p. xl), can be found in the Targum which reads, 'he will not be favourable to anyone who offers him a gift', (Codex 1106 **ܡܡܠܟܐ ܕܝܢܐ ܕܝܢܐ**, or **ܡܡܠܟܐ ܕܝܢܐ** Lagarde, *Miqraoth Gedoloth*). The suggestion of Pinkuss (ZAW p. 135), is probably correct that the idiom 'to show favour towards' is normally associated with persons rather than with objects and that this has influenced the Targumist's presentation. Whether the Targumist read **ܡܡܠܟܐ** as a participle, however, cannot be ascertained with certainty. Maybaum (AWEAT p. 89) notes this as one of the three places where the Syriac follows MT but the Targum differs. (Against this, however, one has to note that there are many more instances where the Targum follows MT but the Syriac differs.)

In 35b both Peshitta and Targum follow MT, rendering **לֹא יִשָּׂא פָנָיו** by a passive form of the root **ܡܡܠܟܐ / ܡܡܠܟܐ** in the sense 'be persuaded' or

Ch. 6:32,33,34,35. 7:1,2,3

'be appeased'. A minor insertion can be found in Codex Ambrosianus¹ in the form of the indirect object $\sigma\lambda$ following $\pi\alpha\tau\epsilon\rho$ / $\lambda\omega\lambda$.

7:1

Following a literal translation of v. 1, the Greek has an addition which reads, $\nu\iota\epsilon$, $\tau\iota\mu\alpha$ $\tau\omicron\nu$ $\kappa\upsilon\rho\iota\omicron\nu$ $\kappa\alpha\iota$ $\iota\sigma\chi\upsilon\sigma\epsilon\iota\varsigma$, $\kappa\lambda\eta\nu$ $\delta\epsilon$ $\alpha\upsilon\tau\omicron\nu$ $\mu\eta$ $\phi\omicron\beta\omicron\nu$ $\delta\lambda\lambda\omicron\nu$, 'my son, honour the Lord and you will be strong, apart from him, fear no other'. Delitzsch (p. 156) and Baumgartner (p. 74) noted that it broke the obvious continuity between verses 1 and 2, and Barucq (p. 82) described it as a pious verse out of context. It is a freely composed homiletic insertion in which the language is reminiscent of the Deuteronomic books (of. Müller-Kautzsch p. 74; Currie-Martin p. 57). One might compare Deuteronomy 4:45; 6:5; 6:13; Joshua 1:6; 1:9, where one can find similar exhortations, e.g. $\omicron\delta\chi$ $\epsilon\sigma\tau\iota\nu$ $\delta\lambda\lambda\omicron\varsigma$ (A text) $\kappa\lambda\eta\nu$ $\alpha\upsilon\tau\omicron\nu$ (Deuteronomy 4:35); $\kappa\upsilon\rho\iota\omicron\nu$ $\tau\omicron\nu$ $\theta\epsilon\omicron\nu$ $\sigma\omicron\nu$ $\phi\omicron\beta\eta\theta\eta\sigma\eta$ (Deuteronomy 6:13); $\iota\sigma\chi\upsilon\epsilon$... $\mu\eta\delta\epsilon$ $\phi\omicron\beta\eta\theta\eta\varsigma$ (Joshua 1:9). The phrase $\tau\iota\mu\alpha$ $\tau\omicron\nu$ $\kappa\upsilon\rho\iota\omicron\nu$ is found earlier in Proverbs at 3:9 in the exhortation, 'honour the Lord with your righteous works', the Greek being a moralising interpretation of the Hebrew. Ewald (p. 111) noted the passage was influenced by Proverbs 1:7 and 3:7, while Toy (p. 144) noted the influence of 3:7 and 3:9. However, the elements which have shaped the verse are from a wider context than the book of Proverbs alone. The insertion of homiletic material of this nature, which is composed of familiar Biblical phrases, can be observed elsewhere in Proverbs 1-9 (see Introduction p. xxviiff.).

The Peshitta and the Targum reproduce MT exactly.

vv. 2, 3

The Greek differs in only a small measure from the Hebrew in 2a in rendering $\pi\alpha\tau\epsilon\rho$ by a future, $\beta\iota\omega\sigma\epsilon\iota\varsigma$, thus, 'keep my commandments and you will live'. This small change adds some emphasis in the Greek to the cause and effect relationship of keeping the commandments and the

¹ Thus also Di Lella's text (Ms. 7a1)

Ch. 7:2,3

fulfilment which comes from this discipline. The shift from a present to a future fulfilment of reward was also noted in a similar exhortation at 1:8, 9.

In 2b 'תורתו, 'my law', is translated in a very general way by τους δε ἔμους λόγους, 'my words'. This is consistent with the overall pattern of translation observed in connection with תורה (see note at 1:8). In this particular instance, the translator seems to have been influenced by the immediate context. Firstly, a chiasmic pattern can be observed in the Greek:—

7:1 ἔμους λόγους ... ἑμας ἐντολας

7:2 ἑμας ἐντολας ... ἔμους λόγους

Secondly, by using a plural expression, a smooth transition is ensured to the plural suffixes in the following verbs כּוּשׁוּם ... כּוּשׁוּם, 'bind them ... write them'.

Verse 3 is translated literally.

The Peshitta (Urmiah, Lee, Walton) reads a plural ܡܡܡܐܐ, 'my laws' for MT 'תורתו, 'my law'. The plural form springs from the desire to produce an exact parallel for 'תורתו in 2a, and also to produce agreement with the following plural suffixes in v. 3. The Ambrosianus text reads a singular, ܡܡܡܐ, (lacking the diacritical points), in agreement with MT. The Targum has the same text as the Peshitta, though clearly nothing can be said of the unpointed editions. In Miqraoth Gedoloth, however, 'פּוּשׁוּם' is pointed as a plural. The form is grammatically inappropriate, corresponding to the plural construct. This unusual reading may stem from the confusion between singular and plural forms, representing 'תורתו.

For 3a the Peshitta reads, 'bind them on your neck' (ܠܥܠܝܗܝܐ), instead of MT's 'bind them on your fingers'. The translator has harmonised the reading with the similar text at 3:3, 'bind them about your

¹ Thus also Di Lella's text (Ms. 791)

Ch. 7:2,3,4,5

neck (לִּפְתָּח הַלֵּב/לִּפְתָּח), write them on the tablet of your heart'. Similarly, at both 7:3b and 3:3c, the Peshitta has the plural expression 'tablets (לְפָתִים) of your heart' instead of the Hebrew singular, 'tablet of your heart', (see Introduction p. xxxix). Baumgartner (p. 75) noted the parallels between 7:3 and 3:3, but thought in addition that there might have been a confusion of לִּפְתָּח הַלֵּב / לְפָתִים at 7:3 due to their similarity. There is no need, however, to offer a textual solution for the reading at 7:3, which is unquestionably a harmonisation.

The Targum reproduces MT exactly.

vv. 4, 5

In v. 4 the Greek translator gives added emphasis to the imperatives primarily by varying the meanings attributed to the verbs. The Hebrew אָמַר לְחָכְמָה requires to be translated, according to the customary sense of the verb, 'say to wisdom'. The translator makes 'wisdom' the direct object of the verb which is given its later and stronger sense 'command' (BDB p. 56.4). The interpretative nature of this translation is underlined in the treatment of the following predicative expression 'you are my sister' which, in the Hebrew, takes the form of direct speech. The translator finds it necessary to use an accusative/infinite construction and avoid direct speech to accommodate his rendering of אָמַר לְחָכְמָה thus, εἰπον την σοφίαν την ἀδελφὴν εἶναι, 'command wisdom to be your sister'. Other examples of εἰπον, followed by the accusative and infinitive construction, are cited in the Greek Lexicon (L.S. 490.III).

In 4b, which is found in the Greek as 'secure (περικαιοῦμαι) understanding as an acquaintance for yourself' the translator sets aside the meaning of the Hebrew verb entirely (i.e. קָרָא, 'call'). The translator's motive again appears to be to achieve an even more positive command than occurs in the Hebrew, or perhaps to make explicit what is

Ch. 7:4,5

implicit. Wisdom and understanding are not only to be called upon and sought after, but are to be firmly secured as a possession. (Caird, JTS 19, 1968, p. 464 notes that γωριμος is an etymological rendering of וְיָדָב on the basis of וְיָדָב, rather than a recognition of וְיָדָב as kinsman.) A textual solution to account for the Greek reading was put forward by Jaeger (p. 55) (cf. also Kaminka, HUCA p. 178), who suggested that the translator read מִן־ךָ instead of מִן־ךָ. This proposal is itself not without difficulties in that περιποιεω is never used in the Septuagint as a translation of מִן־ךָ. There is also the fact that one would have to account for the treatment of מִן־ךָ as a direct object. Lagarde (p. 25) tried to circumvent this difficulty by suggesting that the prefixed 'ל' had been read as the sign of the accusative, as in Syriac. This cannot be regarded as a very satisfactory explanation. Interpretation on the part of the translator is just as probable, if not more so, than the proposed textual solution outlined above.¹

The first half of v. 5 is presented in the Greek as a final clause with wisdom (v. 4) understood to be the subject of the verb, 'that she may keep you'. The Hebrew, by comparison, has an infinitive construction. The grammatical change may stem from the usage of εἰπον in the sense 'command' which is frequently followed by a 'το' construction when used in this mode (L.S. 490.III). However, a similar treatment of the infinitive, where a final clause is used and a personal subject introduced, can be found also at 1:4. In both cases the translator assumes a striking personal subject, at 1:4, Solomon, and at 7:5, Wisdom. In both cases also, the Hebrew is less clearly defined.

The words מִן־ךָ מִן־ךָ are treated in the Greek as if they were both part of 5a and one expression - ἁλλοτριὰς καὶ κνηρὰς. That the translator is treating the text with great freedom is demonstrated also by the fact that the two terms appear to be translated in reverse order.

¹ See Introduction p. xxiv.

Ch. 7:4,5

This can be ascertained from the observation that $\pi\pi$ is elsewhere rendered as if it had a moral connotation, ($\kappa\omicron\rho\eta\eta\varsigma$ 5:3; $\kappa\alpha\rho\alpha\nu\omicron\mu\omicron\nu$ 22:14), whereas no such rendering is ever given for $\pi\pi$ elsewhere in Proverbs. Also the Greek links $\pi\pi$ of v. 5 and the $\pi\pi$ of v. 10 by having a continuous narrative in the third person. The translator has an overall view of this section and has probably been influenced by the description $\pi\pi$ in v. 10. (Cf. Snijders, OS p. 98, who observed that the Greek translator was forced by the texts to give $\pi\pi$ a more striking rendering.) Heidenheim (DVETFK, Vol. III p. 59) thought that the translator had in fact read $\pi\pi$, whereas Sohleusner (p. 297 ff.) suggested $\pi\pi$ instead of $\pi\pi$.

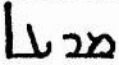
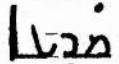
Neither of these suggestions carries much force in the light of the translator's treatment of $\pi\pi$ at 5:3 and 22:14, noted above. Lagarde (p. 25) wished to emend the Greek to read $\kappa\omicron\rho\eta\eta\varsigma$ και $\acute{\alpha}\lambda\lambda\omicron\tau\omicron\rho\iota\alpha\varsigma$. He was influenced in this by the Greek text of 5:3. Nevertheless, the emendation is arbitrary and should be rejected.

The remaining part of the verse is supplemented in the Greek and presented as a conditional clause, $\epsilon\acute{\alpha}\nu$ σε $\lambda\omicron\gamma\omicron\iota\varsigma$ $\tau\omicron\iota\varsigma$ $\kappa\pi\omicron\varsigma$ $\chi\alpha\rho\iota\nu$ $\acute{\epsilon}\mu\beta\alpha\lambda\eta\tau\alpha\iota$, 'if she should accost you with pleasing words'. The 'if' construction which is employed here, is perhaps the most obvious of the several grammatical alterations the translator has effected in vv. 4, 5, but it should, nevertheless, be considered as only one of a number of syntactical variations. Of the additional verb itself, $\epsilon\acute{\alpha}\nu$ σε ... $\acute{\epsilon}\mu\beta\alpha\lambda\eta\tau\alpha\iota$, the middle form is perhaps unexpected, but it clearly has an active sense, as the direct object indicates. The verb has a basic sense of 'throw in' or 'upon', but is frequently used of military assaults, e.g. the ramming action of warships (L.S. 539.II). The notion of the aggressiveness of the woman has very likely been derived by the translator from v. 21 of the same chapter, 'with her smooth talk (Hebrew $\pi\pi$ $\pi\pi$) she compels him ($\pi\pi$ / $\acute{\epsilon}\xi\omicron\chi\epsilon\iota\lambda\epsilon\nu$ $\alpha\beta\tau\omicron\nu$). The Greek verb $\acute{\epsilon}\xi\omicron\chi\epsilon\lambda\lambda\epsilon\iota\nu$ means 'to run

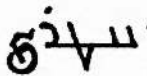
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a ship aground' and, metaphorically, 'to drive headlong', 'bring into difficulties' (L.S. Abbreviated Lexicon p. 237). The similarity of the metaphors in v. 5 and v. 21 regarding the assault and beaching of a ship, would suggest a definite interaction of the two verbs employed. The use of military-style metaphors has been noted previously in the Greek version (4:8, 15).¹

The expression 'pleasing words' (λογους τοις προς χαριν) has been derived in a rather loose way from the Hebrew אֲמַרְיָה הַחֲלִיץ. The translator has treated the Hebrew phrase with the same freedom that can be observed throughout vv. 4 and 5. The precise nature of the construction has been ignored, the force of the verb being represented simply by the adjectival description 'pleasing'. The actual sense 'pleasing' or 'flattering' is itself a correct understanding of what is meant by 'smooth words' (BDB 325, חֲלִיץ II, par.2). An identical expression can be found at 2:16 in the Hebrew, but no useful comparison can be made in the Greek as the translator deviates widely from the Hebrew at that point.

The Syriac translator has misread the Hebrew of 4b, literally, 'call understanding a kinsman (עֲדָן)', which he renders as 'cry knowledge () to understanding'. The similarity of the forms עֲדָן and  has caused the translator to read the familiar Syriac sense 'knowledge' into the Hebrew term (see Thes./1560, where this passage is cited) i.e. rendering עֲדָן instead of עֲדָן. Hebrew also has a late form עֲדָן, 'knowledge' (BDB 396).

The Targum texts of Lagarde and 1106 follow the Peshitta in reading כְּעֲדָן, 'knowledge', for MT עֲדָן. A variant כְּעֲדָן, 'kinsman' is found in Miqraoth Gedoloth, representing a correction to MT.

In the Peshitta, in v. 5, there are traces of Greek influence. For the infinitive לְשַׁמְרָךְ, 'to keep you', the Syriac reads , 'that it (understanding) may keep you'. This is the same as the Greek

¹ See Introduction p. xvii.

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construction {να σε τηρησθ, 'that it may keep you'. That this is more than coincidence is suggested by further similarity in the translation of אמריה החליקה. For this expression the Peshitta reads ܩܒܠܝܫ ܡܠܬܐ 'whose words are enticing'. The Thesaurus (4069) indicates that this same phrase is elsewhere found as an equivalent for the Greek idiom λογος οἱ προς χαριν, used here at 7:5.

As in other contexts, however, the Syriac translator has used the Greek in a selective manner (see Introduction p. xxxvii). There is no trace in the Peshitta of the Greek addition εὖν σε ... ἐμβλημαται. Also the abbreviated rendering of זרה מנכריה by the single term ܡܢܚܝܐ is the same translation as that at 2:16 for the same Hebrew phrase. Abbreviation is a characteristic of the Syriac translator, found elsewhere in Chs. 1-9 (see Introduction p. xxxix).

The Targum represents the Hebrew more exactly in v. 5 than the Peshitta. It does, however, have the same construction as the Syriac to render the Hebrew לשמרך, reading ܠܫܡܪܝܚ. The Syriacism in the use of prefixed 'ܢ' instead of 'ܝ' to represent the third person imperfect singular, confirms that the reading is more than simple coincidence. There is little else of Syriac influence to be detected in the verse. The verb החליקה is represented by an adjective as also in the Peshitta, but the word ܫܥܝܥܝܢ, 'smooth', is a literal representation of the meaning of the root חלק, as against the more interpretative 'enticing' of the Peshitta which, in any case, is dependent on the Greek at this point.

The reading ܠܫܡܪܝܚ, 'that she (wisdom) may keep you', in one of the editions of the Targum (Biblia Regia), is not the 'correct' reading as Pinkuss (ZAW p. 135) suggests, but is a correction to a standard Aramaic form

vv. 6, 7

The Greek is strikingly different from the Hebrew in these two verses in that it presents the woman of v. 10ff as the subject of vv. 6

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and 7 also, rather than the Wisdom teacher, as is the case in the Hebrew. This requires that the Hebrew verbs be read with third person feminine endings and likewise, that the pronominal suffixes be read as third person feminine, and not first person, singular. The text reads, ἀπο γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παραυπτοῦσα, ὃν ἂν ἴδῃ τῶν ἀφρονῶν τεκτῶν νεανίαν ἐνδεῇ φρενῶν, 'for from the window of her house she looks out into the streets at whatever senseless youth she might see among the foolish young men'.

Before dealing with the main problem of the change of person in the Greek, one or two other points may first be considered. The expression יַנְּוֹחַ יָנִי in 6b is translated incorrectly by εἰς τὰς πλατείας. The word יַנְּוֹחַ, 'window lattice' (BDB 1039) is of rare occurrence. In the Old Testament it is found otherwise only at Judges 5:28. (Although rendered accurately in the A text by δίκτυον, 'lattice-work', the translator of the B text has probably guessed at its meaning, rendering it by τοξίχον, 'loop-hole' (for firing arrows).) The translator of Proverbs clearly did not know the meaning of the word.¹ The supplied sense 'streets' has come from the general context, as the youth is described as being 'in the streets' (διοδοίς v. 8).

The translator connects vv. 6 and 7 by the relative pronoun 'ὃν' in what is a difficult construction to reproduce smoothly. There is no antecedent for ὃν, so that ὃν ἂν must be translated as an indefinite pronoun 'whoever'. The noun νεανίαν stands in apposition to this indefinite pronoun. A literal translation of the Greek might therefore read, 'for she looks from the window of her house into the streets at whoever she might see among the foolish youths - a young man lacking in sense'.

In v. 7, only the first verb is represented in translation. The different construction in the Greek, where the relative pronoun is employed,

¹ See Introduction p. XXII.

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has probably necessitated the use of only one verb. To accommodate the construction and to avoid undue clumsiness, the translator has abbreviated the line. This does, however, result in a certain disjointedness. Whereas, in the Hebrew, **וְיָ** is the direct object of **אָנִי**, in the Greek **ἐγὼ** must be taken in apposition with **ὁ** **ἐγὼ**, as noted above.

It is not clear whether the term **אֲנִי** is represented in the Greek or not. The expression **ἄφρων τεκνών** could stem entirely from **אֲנִי**. The Greek line is to some extent abbreviated in that the verb **אָנִי** is not translated. It is possible, therefore, that the expression **ἄφρων τεκνών**, 'foolish young men', could be a coalescence of **אֲנִי ... אֲנִי**. **אֲנִי** by itself is not elsewhere in Proverbs translated by two terms, as here, but always by a single term, most commonly either **ἀφρων** or **ἄφρων**. (At 1:4, 22, **אֲנִי** or **אֲנִי** is translated **ἀφρων**; at 1:32 as **ἄφρων**; at 8:5 as **ἀφρων**; at 14:18 as **ἄφρων**; at 22:3 as **ἄφρων**; at 27:12 as **ἄφρων**.)

The last and most significant point to be considered in relation to the Greek of vv. 6, 7, is the change in the narrative from first person to third person feminine. Some scholars have suggested that the Greek is based on a different and presumably earlier text than that of MT (Frankenberg p. 51; La Sainte Bible p. 809; Ehrlich p. 35). An interesting variation of this argument is that of Dahood (Biblica 54, 1973, p. 363), who analyses the verb and suffix endings in v. 6 in terms of Ugaritic third person forms. Even if this argument were accepted for the Hebrew, it would be virtually impossible to see how the Greek translator could have recognised such archaic forms. Dahood is followed by Van der Weiden (p. 69). Another problem in referring to the versions in connection with archaic third forms in 7:6 is that no account is given of the continuing third person subject in v. 7 in the Septuagint and Syriac, where the Hebrew cannot be read in any other way than first person. In this connection, Bostrom (LUA p. 120ff.) has drawn attention to an interesting

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point. The description of the woman as leaning or looking out of the window (*κατακλινουσα*) corresponds to an attested motif of the 'Goddess in the window'. Among others, the image is associated with the cult of Aphrodite Paraklyptusa of Cyprus and also a form of the Canaanite Astarte cult. (See also Albright, VTS III, p. 10). Although Bostrom, on the basis of this observation, argues for the originality of the Greek reading, the argument can readily be reversed. The desire to introduce such symbolism and to draw a comparison between the woman and the Aphrodite Goddess figure, would itself be a sufficient motive for the translator to make the necessary changes in the text. (For a criticism of Bostrom's theory as relating to the Hebrew text, see McKane p. 334 ff.). Against the Greek text as being inferior are Oort (TT p. 396), Müller-Kautzsch (p. 40), Gemser (p. 40), Barucq (p. 82). Toy (p. 146) noted that the woman in the window conflicted with the woman in the street at vv. 10-12 (as also Currie-Martin p. 58). Ringgren (p. 36), similarly noted that the introduction of the woman in v. 10 favoured the reading of MT. Baumgartner (p. 74) and Whybray (VT XVI, 1966, p. 485) also rejected the Greek reading, suggesting that it may have been an attempt to avoid any inconsistency felt between ff. 5 and 6.

In an earlier passage relating to the *אִשָּׁה הַחַיִּית* it was suggested that the Greek translator, to some extent, allegorised the figure of the woman under the description *κακη βουλη* (see notes at 2:16ff.). The introduction of a mythological allusion at 7:6 would be a very similar example of the translation procedure noted in Chapter 2. Extensive syntactical changes were observed throughout the second half of that chapter (see note at 2:20), and it was concluded there that these were an accompaniment to the overall exegesis followed by the translator, rather than examples of textual variation in the Hebrew. This must have a considerable bearing on any critical judgment about the relationship of the Greek and Hebrew texts at 7:6 and 7.

¹ See Introduction p. xvi.

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A further comment requires to be made on Bostrom's suggestion that a mythological allusion is present in the Greek text of Proverbs 7:6. While the presence of a mythological motif is possible and perhaps even likely, it must remain tentative, as other evidence could suggest that no such allusion is present or intended, thus Snijders (OTS X, 1954, p. 98). In a similar passage at Judges 5:28 it is said of the mother of Sisera, 'out of the window she peered ($\eta\pi\omega$) the mother of Sisera gazed through the lattice ($\eta\pi\omega$). This is found in the B text as, $\delta\iota\alpha\ \tau\eta\varsigma\ \theta\upsilon\rho\iota\delta\omicron\varsigma\ \kappa\alpha\rho\alpha\chi\upsilon\psi\epsilon\nu\ \mu\eta\tau\eta\rho\ \Sigma\iota\sigma\alpha\rho\alpha\ \acute{\epsilon}\chi\tau\omicron\varsigma\ \tau\omicron\upsilon\ \tau\omicron\zeta\iota\chi\omicron\upsilon$, 'out of the window (out of the aperture) looked the mother of Sisera'. Although $\kappa\alpha\rho\alpha\chi\upsilon\kappa\tau\epsilon\iota\nu$ is used to describe the action or attitude of the mother of Sisera, it would clearly be inappropriate to suggest that there is any allusion here to a mythological love Goddess, (although there may be an Old Testament motif present of 'the queen looking through the window' - McKane p. 335ff.). The verb $\kappa\alpha\rho\alpha\chi\upsilon\kappa\tau\epsilon\iota\nu$ is in fact used on several occasions to translate the root $\eta\pi\omega$ (five times in all). In this respect, it is second only to $\delta\iota\alpha\chi\upsilon\kappa\tau\epsilon\iota\nu$, which is used seven times (Santos p. 216). In other words, $\kappa\alpha\rho\alpha\chi\upsilon\kappa\tau\epsilon\iota\nu$ is used in a variety of contexts as an expected translation of $\eta\pi\omega$ with no hidden undertone or meaning (e.g. Genesis 26:8, 'Abimelech ... looked out of ($\eta\pi\omega$ / $\kappa\alpha\rho\alpha\chi\upsilon\psi\alpha\varsigma$) a window'). Having said this, however, the fact that the Greek translator of Proverbs has elsewhere been observed to allegorise the text, there must be a strong possibility that a mythological allusion was in fact intended.

Even if Snijders' view were taken, the problem of the third person feminine narrative form in the Greek would still remain. The suggestion of Snijders, that the Greek translator considered it improper for a wise teacher to look out inquisitively, is rather weak. It could be maintained with some force, however, that the overall structure of the chapter has had an influence on the translator. The $\eta\pi\omega$ is mentioned in v. 5 and

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the **אשה** reappears in v. 10 and remains the centre of action and thought to the end of the chapter. By using third person feminine forms in vv. 6 and 7, the **אשה זרה** of v. 5 and the **אשה** of v. 10 are linked together to form a continuous narrative. This also eliminates any conflict that may have been felt in accounting for the third person feminine suffixes in v. 8 (e.g. **ביתה**), which otherwise might have been viewed as a prolepsis of the narrative of the **אשה** in v. 10. Numerous examples of grammatical and syntactical variations introduced by the translator in other chapters clearly show that he is capable of and prone to introducing variations of this kind, from exegetical considerations!

The Peshitta follows the Greek in vv. 6 and 7 in reading the narrative as third person feminine as against the first person of MT. While this is probably a further instance of Greek influence in the Peshitta, nevertheless, in other matters of detail the Syriac differs from the Greek. An example of this is provided in 6b where **אנן** found in the Greek as 'streets', is translated in the Syriac as **ܐܢܢܐ**, 'porch' (Thes./1784). This is the same translation as that given for **אנן** at Judges 5:28, and indicates that the translator was rendering the Hebrew as he understood it. Significantly, the first person suffix is omitted.

The main feature of the Syriac of v. 7 is that the translator apparently abbreviates the line by omitting **רואה**. Since this is the direct object of the verbs of 'seeing' in the Hebrew, the translator alters the constructions in both 7a and 7b so that **בנים**, **פתיים**, and **חור לב** become the objects of the verbs:—'she sees the simpletons, she looks at the youths (**ܐܝܬܐ ܕܡܫܝܚܐ**) and the witless'. To maintain consistency with the other plurals **חור לב** is changed to a plural form (**ܡܫܝܚܐ**) and similarly the following participle **רואה** (v. 8) is brought into agreement with the preceding plurals (**ܕܡܫܝܚܐ**). It is difficult

¹ See Introduction p. XXIV.

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to see what advantage was sought in this translation. (Hitzig views the whole process as a basic mistranslation, Introduction, p. xxviii.) It may have seemed a more concise and flowing rendering to the translator in the immediate context. Eventually, however, it results in inconsistency in the Peshitta text. The pronominal suffix on לקראתו, 'to meet him' (v. 10), refers back to נער (v. 7). The Syriac reproduces this exactly (ܠܩܪܐܬܐ), the translator either ignoring or overlooking the fact that this is not in agreement with the plural forms maintained in vv. 7 and 8 in his own version.

The Targum text of Lagarde, in v. 6, has a different word order from that of MT, 'for from a small window (כּוֹתֵל זַעִירָתָא) I looked out and from a balcony of the dwelling (וּמִן חֹרֶקִין דִּירָא)'. The noun בֵּיתִי and verb נִשְׁקַפְתִּי of MT have been transposed. There is no obvious motive for this interchange. In Miqraoth Gedoloth, the expression דְּבֵיתִי is added to clause 7a to bring it into conformity with the Hebrew, but this results in this text having two references to 'dwelling', 'for from a small window of my house (דְּבֵיתִי) I looked out, and from a window of the dwelling (וּמִן חֹרֶקִין דְּדִירָא). Codex 1106 has a further rearrangement of the text as compared with Lagarde and Miqraoth Gedoloth. Its text is closer yet in word order to that of MT, 'for from a window of the house (דְּבֵיתָא) and from my parapet (חֹרֶקִין דִּידִי) I looked out'. One suspects that the possessive pronoun דִּידִי, 'mine', found in this text, is a skilful alteration of the reading דִּירָא in the texts noted above. In this way the Targum text of 1106 is cleverly assimilated to the reading and word order of MT. Levy (Vol. I p. 356) considers 1106 to be the best reading and the editions to be corrupt. Nevertheless, one can detect a process of harmonisation to MT, culminating in the reading of 1106.

A further difficulty in the Targum is the meaning of the rare word חֹרֶקִין or חֹרֶקִין. Levy (Vol. II p. 563), takes it to be an

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equivalent of ܠܫܬ in the sense 'lattice'. Dalman (Handwörterbuch p. 450) suggests that ܠܫܬܐܢܐ means a fence-like grid of lattice work. He suggests that the word is derived from the Greek θρίγκλον. Of this latter word, a diminutive of θρίγκλον, it must be said that while it can mean a fence, it is used primarily of stone walls and frequently refers to the coping stones at the top of the wall (L.S. 806). It must be doubted whether the Greek word would convey the sense of a grid. Jastrow (p. 1658), suggests it is an Aramaic derivative from the Greek loan word θωρακίον in the sense of a parapet or tower. If this is the case, then the Targumist has relied on the Peshitta, ܠܫܬܐܢܐܢܐ, 'balcony' to supply a meaning for the difficult word ܠܫܬܐܢܐ. If he is dependent on the Peshitta, however, why did the Targumist not use the clear equivalent ܠܫܬܐܢܐܢܐ, 'balcony'? Kuhn (BWANT p. 105) suggests that the Targum should be emended to read ܠܫܬܐܢܐܢܐ, i.e. a loan word derived from the Greek θυρίδιον, 'small window', but this word is unknown in Aramaic.

The variant ܠܫܬܐܢܐܢܐ, 'windows' found in Miqraoth Gedoloth is an obvious attempt to remove the difficulty of the obscure word ܠܫܬܐܢܐ (cf. Levy, Vol. I p. 282). The Targum in v. 7 has a close affinity to the Peshitta in that it likewise has no direct representation of ܠܫܬܐܢܐ. Although in the Targum a third verb (ܠܫܬܐܢܐܢܐ) is added to give a more symmetrical structure in the form of three statements, it is possible to translate the Targum in the same way as the Syriac by taking ܠܫܬܐܢܐ and ܠܫܬܐܢܐ as immediate objects of their respective verbs - 'I looked at the simpletons, I paid attention to the youths, I was astonished at one defective of mind'. An example of ܠܫܬܐܢܐ with following 'ܠ' meaning 'look at' is given in Jastrow (p. 991), while ܠܫܬܐܢܐ with 'ܠ' in the sense 'look on' is found in Biblical Hebrew (BDB 302, I.c), and a similar usage can be inferred in Aramaic. Nevertheless, there is a measure of ambiguity in the Targum, which is not present in the Peshitta, whereby one could view ܠܫܬܐܢܐ as the sole object

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of the verbs and thus allow a translation closer to MT - 'I saw, among the simpletons, and perceived, among the youths, and was astonished at one of defective mind'. Certainly, the singular form of וַיִּבְרַח reflects the reading of MT against the plural of the Peshitta.

In consideration of matters of detail, however, one should not lose sight of the fact that the translation problem in both the Peshitta and Targum in v. 7, springs from their omission of וַיִּבְרַח and that both, to some extent, have to compensate for this factor. Why the Targum text should have the particular form of elaboration it has rather than a direct correction to MT is admittedly puzzling. One can only reiterate the view that the aberration originates in its dependence on the Peshitta, and that, in this case, the Peshitta reading and its problems has predominated over that of the Hebrew, even though the Hebrew has been consulted.

vv. 8, 9

The Greek translator again appears to abbreviate v. 8, either by omitting one of the parallel terms פִּי and וַיִּבְרַח , or by coalescing them. It was noted in the previous verse that one of the verbs of seeing was similarly omitted in translation. In this case the expression ἐν δίοδοις , 'in the thoroughfares', is the sole representation for the two Hebrew words.

A more puzzling problem in v. 8 is the apparent translation of וַיִּבְרַח , 'he steps' by λαλουντα , 'speaking', and various suggestions have been made to account for it. Lagarde (p. 24) and Heidenheim (DVETFK, Vol. III p. 60) note Cotelier's suggestion that one should read πυι from the root פּוּעַ , 'cry out'. This is unlikely, as what is required in the context is hushed speech. Jaeger (p. 56) suggested that the Greek should be emended to read κατουντα (root כָּטַע , 'tread, walk, step'), but how would one account for the present reading? Jaeger also noted the suggestion of Grabe that the Greek should read ἀλωντα (root אָלַם , 'wander, stray'). Again one would have the same problem of accounting for the corruption from

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the proposed reading to the reading now in the text. Even less likely and more strained would be the proposal of Lagarde (p. 26) that the Greek should be emended to read *χλιδωντα* meaning 'revelling' or 'being licentious'.

However, it may be more correct to view *καὶ λαλουντα* not as part of v. 8, with the consequent difficulty of attempting to relate it to *ἔσπερον*, but to see it rather as an addition to v. 9a, *καὶ λαλουντα ἐν σκοτει ἐσπερινῳ*, 'and speaking in the darkness of eventide'. In dealing with the problem of *ἔσπερον* it can then be readily maintained that this verb has suffered from another abbreviated rendering on the part of the translator (see note above on the abbreviation of *בְּלַיְלָה* ... *אֶל* v. 7; also on *פִּי* and *וְכִי* in the present verse). If that is the case, then *κατακοινομενον* incorporates both *וְכִי* and *ἔσπερον*. The Greek translation of v. 8, therefore, would be a single line as opposed to two balanced hemistichs, 'passing beside the corner in the thoroughfares of her dwelling'.

Viewing *καὶ λαλουντα* as an addition to 9a, 'and speaking in the darkness of eventide', it may be regarded as a heightening of the narrative by the translator whereby a furtive conversation becomes part of the action. In the Greek, it has to be understood that the woman is still stationed at her window when addressed in this manner. Nevertheless, viewing the text in this way may provide a more satisfactory explanation of the present form of the Greek than the somewhat strained emendations which have been suggested in the past.

Other differences to be found between the two texts are, firstly, that *בְּלַיְלָה* is contracted by the translator to a simple adjective, *ἐσπερινῳ*, 'eventide'. Secondly, the phrase *בְּלַיְלָה בְּפֶתַח הַדָּלֶת*, literally, 'at the eye of night', the meaning of which is not entirely clear (McKane p. 336), is translated *ὅταν καὶ ἦσυχια νυκτερινή*, 'when there is evening

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stillness'. Since the word לַיְלָא is translated literally as 'pupil' ($\kappa\omicron\mu\alpha$) at 7:2, and 20:20, it would seem that 'stillness' is an interpretation, stemming from the natural association of night and stillness, as also found in English, in the idiom, 'the dead of night'. In referring to stillness, the translator has provided an apt background for the furtive conversation mentioned in the preceding line, 'speaking in the darkness of eventide, when there is the stillness of night and gloom'. A textual solution for the difficulty was proposed by Ehrlich (p. 36) who suggested that the translator had read לַיְלָא לַיְלָא 'when the night sleeps' and thus, 'in the still of the night'; similarly Jaeger (p. 56), Umbreit (p. 87), Baumgartner (p. 76), Toy (p. 148) and Dahood (p. 14). All of these scholars suggest that the Greek reading is in some way derived from לַיְלָא .

Of the two verbs in v. 8, the Peshitta represents only לַיְלָא (Toy p. 148 attributed the omission of לַיְלָא to inadvertence or free rendering.) If what was observed above concerning the Greek rendering is correct, i.e. that $\kappa\alpha\pi\alpha\kappa\omicron\mu\epsilon\nu\omicron\mu\epsilon\nu$ incorporates both לַיְלָא and לַיְלָא then it would appear that the Syriac translator has effected a similar abbreviation. Bearing in mind the high incidence of Greek influence in the Peshitta version of Proverbs, it is possible that this aspect of the general presentation of the verse in the Syriac is a further example of this bias. In this connection, it may be noted that דַּרְכֵי בֵיתָהּ is also translated in the same way in both versions as 'the ways of her house' ($\epsilon\nu \delta\iota\omicron\delta\omicron\tau\omicron\varsigma \omicron\iota\kappa\omicron\nu\alpha \alpha\beta\eta\tau\eta\varsigma$ /

ܕܪܟܝܐ ܒܝܬܗܐ).

Other aspects of the translation peculiar to the Peshitta itself are that לַיְלָא is reproduced in plural form (ܕܠܝܠܝܢ) agreeing with its plural antecedents (see note on v. 7). Also פֶּנֶא , 'corner' both here and at v. 12, is translated by a plural, ܩܘܢܝܐ , 'corners'.

The Targum reproduces MT in v. 8 in a precise manner, including the feminine suffix on פֶּנֶא which appears to be an irregular form (G.K. § 91e), and which can be deduced in the Hebrew only from the vowel pointing.

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In v. 9, the expression **יום בערב**, literally, 'in the evening of the day', is translated in the Syriac as **ܕܡܠܬܐ ܕܡܪܐ**, 'the setting of the sun'. As noted in BHS, it is possible that the translator, instead of reading **בְּעֶרְבֹ**, 'in the evening' has read **בְּעֶרְבֹ**, 'at the setting/going down of the day'. The form would be the infinitive construct of the root **ערב**, a possible example being found at Judges 19:9. Such a misreading is readily explicable because of the common occurrence of the verb **לרב** in Syriac. However, the verb is of rare occurrence in Hebrew, so that actual emendation of the Masoretic pointing on the basis of the Syriac would be questionable.

Lastly, the phrase **באיסון לילה** is interpreted by the Syriac translator as **ܕܡܠܬܐ ܕܠܝܠܐ** 'in the darkness of the night'. As in the Greek, this is only a guess at what the expression might mean (at v. 2 and 20:20 one can find the literal translation **ܕܡܠܬܐ** 'pupil' for **אִישׁוֹן**). In this case the translator has been guided by the following term 'gloom' (**אמלה** / **ܡܠܬܐ**) as to the connotation of this unusual idiom. Interestingly, the Vulgate has a similar rendering - 'in noctis tenebris' - 'in the darkness of night'. This is a further example of readings common to the Syriac and Vulgate in Proverbs.

The Targum has followed the Peshitta for the most part in v. 9, offering similar translations for the expressions **יום בערב** and **אִישׁוֹן לילה**. In the Targum reading **במערב יומא**, 'at the close of the day', a similar idiom to the Syriac **ܕܡܠܬܐ ܕܡܪܐ**, has been used, except that the term 'sun' is found in the Targum as **יומא**, corresponding exactly to MT's **יום**. In the case of **אִישׁוֹן לילה** the reading of the Targum, **בחסוכא דליליא** is exactly the same as the Peshitta.

vv. 10, 11, 12, 13

These verses offer a description of the adulterous woman and her encounter with the foolish youth. In the Hebrew the verses describe their

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initial contact, but in the Greek version the meeting is a consequence of a secretive conversation that has already taken place (vv. 8, 9). Probably for this reason, the forceful הנה, 'behold' of the Hebrew is represented only by 'δε' in the Greek, indicating the continuous narrative, ἡ δε γυνή συναντᾷ αὐτόν, 'and the woman meets him'. Kuhn (BWANT p. 88) wishes to emend ἡ δε to ἰδε = הנה, but this is to ignore the differences which already exist between the two texts.

The main point of interest in v. 10 is the interpretation offered for the phrase לב ונזר, 'wily of heart'. The Greek of 10b reads, εἶδος ἔχουσα κορινικὸν ἢ κοίται νέων ἐκίπτασθαι καρδίας, 'having the appearance of a prostitute which makes the hearts of young men take wing'. This rendering is completely paraphrastic, which is indicated not only by the actual verb used, but also by the introduction of the term νέων, and the use of the relative pronoun (ἢ) whereby εἶδος becomes the subject of κοίται ἐκίπτασθαι. The verb ἐκίπταμαι is a late form of ἐκπετομαι (L.S. 595), which means, 'to fly forth' or 'take wing'. This is the only place in Proverbs where either of these verbs is found, and is the only occurrence of ἐκίπτασθαι in the Septuagint. Although attempts have been made to relate the Greek and Hebrew texts (see below), the translator, confronted with an obscure text, has supplied, in a highly effective and picturesque way, the effect which an enticing woman can have on a young man. The imagery has almost certainly been coloured by the following description of the woman herself as נִמְנֶמֶת, which is translated in the Greek as ἀνεκτερωμένη, 'excitable, eager'. The significant point about this term, however, is that it is also associated with the imagery of birds. The verb ἀνακτερω means literally 'to raise the feathers' (L.S. 118) and thus, metaphorically, to set on wing, or excite. Clearly then, the terms ἐκίπτασθαι (v. 10) and ἀνεκτερωμένη (v. 11) have been carefully chosen in relation to each other. The woman, who is herself full of excited emotion, generates the same effect in the hearts of the young men who are enticed by

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her.

Various textual solutions have been offered to account for the differences between the two texts. A number of these are based on the suggestion that the Greek translator read some form of the root רז or רז , 'to arouse', instead of רננ , in this way accounting for the verb $\xi\lambda\iota\kappa\tau\alpha\sigma\theta\alpha\iota$, (thus Pinkuss, ZAW p. 135; Frankenberg p. 52; Torczyner, ZDMG p. 102). Less likely suggestions would be those of Hitzig (p.62), who suggested the translator read נננ (root נז , 'sparkle'), or Oort (TT p. 397) who proposed נננ(נ) (root נז , 'scatter'), or Kuhn (BWANT p.88) who suggested לננ , 'and (as) a wing of the heart' (from ננ , 'feathers' or 'plumage'). An intricate form of emendation based on the root רז is proposed by Lagarde (p. 26). He wished to read the form מננ , but elaborated a meaning for this not on the basis of the Hebrew root רז , 'arouse' (as above), but on the basis of the Syriac root ܪܙܐ 'make dizzy or lightheaded'. At the same time he wished to emend the Greek to read $\xi\lambda\iota\kappa\tau\alpha\sigma\theta\alpha\iota$ (root $\xi\lambda\iota\kappa\tau\alpha\iota$, 'derange'). The complexity of this suggestion, involving as it does a double emendation, must make it highly improbable.

To account for the term $\nu\epsilon\omega\nu$ Baumgartner (p. 76) put forward the idea that it derived from a double rendering of ננ (cf. Frankenberg p. 52), but misread as ננע (from נע , 'youth'). This is a rather weak proposal, and other scholars have preferred to regard $\nu\epsilon\omega\nu$ as an expansion introduced by the translator (Jaeger p. 56; Umbreit p. 88; Toy p. 150).

The translation of v. 11 presents little difficulty. The rendering of המיה by $\lambda\upsilon\tau\epsilon\rho\omega\mu\epsilon\nu\eta$ is a good representation of the meaning of the Hebrew. Similarly $\lambda\omicron\omega\tau\omicron\varsigma$ which means 'profligate' or 'dissolute' is a good translation of רננ which has the sense of being 'unstable' as well as 'rebellious' (G. R. Driver, ZAW 50, 1932, pp. 141ff.). With this recent insight into the meaning of רננ it is unnecessary to suggest, with

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Pinkuss (ZAW p. 136) that the translator may have read ללללל (from the root ללל, 'to be light or worthless').

The translator adds a verb in 12a and probably divides the verse slightly differently from MT by taking נחמ נחמ נחמ with 12b. The Greek reads, 'at one time she roams (περιβρατα) outside, at another time she lies in wait in the streets beside every corner'. The notion of the woman roaming about, contained in the additional verb, has probably been inspired in two ways. Firstly, in the preceding line, it is said of the woman that her feet are never at rest in her house. Secondly the idea of roaming about could be suggestive of the prowling of an animal, in which case one would have an extension of the imagery of 12b, i.e. of the beast of prey lying in wait (נחמ / ἐνεδρενε) for its victim.

Apart from minor changes of construction such as representing נחמ'קה by a participle, the Greek translator's rendering of v. 13 is straightforward. The expression נחמ'קה נחמ'קה is correctly interpreted as meaning 'to exhibit boldness' (BDB 738), and hence the translation ἀναίδει δε προσωρυ, 'with a shameless face'. A similar translation for the same idiom can be found at 21:29.

The Peshitta of v. 10 reads, 'and a woman goes out (*Ἀναο*) to meet him, with the appearance of a harlot which makes the hearts of youths flutter' (*ܩܡܝܢܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ*). Like the Greek, the Syriac must be viewed as having a continuous narrative about the woman from v. 6 onwards. This may in part account for the omission of נחמ in the two versions (see note above), but, in the case of the Syriac, it should also be borne in mind that the translator omits נחמ elsewhere for no obvious reason (24:31), or possibly mistranslates it (1:23).

A distinctive feature of the Syriac rendering in 10a is the addition of the verb *Ἀναο*, 'goes out'. The translator would seem to have been influenced by the similar phrase in 15a, 'I have come out to meet you'

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(ܢܝܬܐܢܝ ܠܩܪܐܬܗ / **ܢܝܬܐܢܝ ܠܩܪܐܬܗ**), which is in the form of direct speech uttered by the woman herself. It has been observed elsewhere that the Syriac translator has an interest in parallel passages and expressions (see Introduction p. xxxix).

The last phrase of 10b 'which makes the hearts of youth flutter' has clearly been influenced by the Greek, 'which makes the hearts of young men take wing'. The verb **ܢܝܬܐܢܝ** in the Aphel, means 'to make to fly or flutter' (Thes./3237) and is here a translation of ^{Syr.} ποιεῖ ἐξίπτασθαι. Similarly the expanded reading 'hearts of young men' is following the Greek νεων ... καρδιας.

Further examples of dependence on the Greek can be seen in the translation of 11a. The term **ܠܝܥܝܢܐ** which here is taken to mean 'pert' or 'saucy' (Thes./2218 ^{Syr.} 'petulans'), although not entirely precise, may well be based on the Greek ἀνεκτερωμενη. The Thesaurus indicates that the same Syriac word is found as a translation of ἀνεκτερωμενη in the Didache. (The form is described as a feminine emphatic) With regard to the rendering of ܢܝܬܐܢܝ by **ܠܝܥܝܢܐ**, the translator not only utilises the Greek, but even employs the same loan word (ἄωτος) to express the meaning of the Hebrew term.

There is no difficulty with the remainder of v. 11, which follows the Hebrew, but a last point to note is that the verse as a whole has a somewhat stilted appearance, 'and being pert and profligate and in her house her feet do not rest'. It may be that, in this instance, in making use of the Greek to assign a meaning to individual words which presented difficulty in the Hebrew, the translator has failed to take account of the overall flow of the line. What we now have, therefore, is a line which is badly constructed, with elements from both the Greek and Hebrew texts which the translator has failed to fuse into a coherent whole (for other examples of fusing Greek and Hebrew readings, see Introduction p. xxxvii).

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In 12a the Peshitta has an additional verb, 'at one time she wanders about (**לסא** Urmiah and Ambrosianus texts) outside'. (Lee and Walton read **לסא**¹, the plural participle, agreeing with **לסא**² (v. 11)). The reading of the Urmiah and Ambrosianus texts is to be preferred, agreeing as it does with the Septuagint. This is clearly an incorporation of the Greek verb *περπατα* found in 12a of the Septuagint text (Baumgartner p. 78; Pinkuss, ZAW p. 136). Another point of similarity to note is that the verse division is the same as the Greek, in that **וְעַתָּה** **וְרַחֲמוֹת** is taken with 12b rather than with 12a as in MT.

In 12b the translator omits **כָּל** and renders **פְּנֵה** as a plural. This plural rendering can be compared with that in v. 8, where again a plural is found, although the Hebrew reads a singular.

In v. 10a the Targum, if compared with the Peshitta, can be seen to follow MT, representing **וַהֲנֵה** by **וַהֲא**, 'and behold'. (There is confusion in the texts between the roots **אָרַע**, 'to meet' (Lagarde; MS 1106) and **עָרַע**, 'to meet' (Miqraoth Gedoloth) but there is no difference in meaning.) In 10b, however, the Targum basically reproduces the Peshitta text, **וְאִסְכַּח** **וְזִנְיָתָא דְּמַפְרָא לִינָא דְּעַלְיָמָא**, 'with the appearance of a harlot which makes the hearts of young men flutter'. The correspondence of the two texts is self-evident, including not only the same paraphrase of **וּנְזִרָתָא לֵב**, but also the same translation of **שִׁית זִנְיָתָא**. The relation of the Targum to MT and the Peshitta makes it virtually impossible to accept the view of Kaminka (HUCA p. 174) that the Targum inspired the reading of the Septuagint.

In v. 11 the Targum has a similar translation of **וּמְרוֹדָתָא הָמְיָה** (ומרודתא המיה) to that found in the Peshitta (**סמסנל**), but for the rest of the verse it follows MT. For **וּסְרָתָא** the Targum offers the rendering **וּפְרִידָתָא** which means a 'gad-about'. The Targumist has arrived at this meaning by treating **הָמְיָה** and **סְרָתָא** as synonyms. This is demonstrated by the fact that **וּפְרִידָתָא** is found as a translation of **הָמְיָה** at 9:13.

¹ Mss. 12a1 fam.

² Thus also Di Lella's text (Ms. 7a1)

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The Targum follows the Hebrew in v. 12, having none of the divergences noted of the Peshitta, but it does have a small addition in 12b peculiar to itself. For MT, 'and at every corner she lies in wait', the Targum reads, 'and at every convenient corner (א'א'י תנא) she lies in wait'. Although Levy (Vol. I p. 323) gives the meaning of א'א' as 'pleasant' (anmuthige), the sense of 'fitting' (Jastrow p. 559), or 'convenient' (Pinkuss, ZAW p. 136; Dalman, Lexicon p. 178, 'passend'), seems much more suited to the context. Indeed the whole point of this descriptive addition seems to be aimed at limiting the harlot's activity from 'every corner' as in MT to those neighbourhoods where one might expect to find a woman of her class. It can be noted again that this one word expansion, by its brevity, is in keeping with the few other explanatory additions found in the Targum in Chapters 1-9 (see Introduction p. xl).

The Syriac and Targum both follow the Hebrew closely in v. 13.

vv. 14, 15

The Greek renders the Hebrew quite closely in these two verses. It may be possible to detect some strengthening of the force of נחל, 'to seek' translated by κοθεου, 'to crave/desire' (L.S. 1427). This is the only place in the Septuagint where נחל is translated by κοθεω. Intensification of this sort is noted elsewhere of the translator of Proverbs.¹

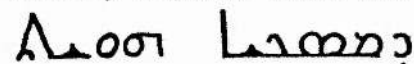
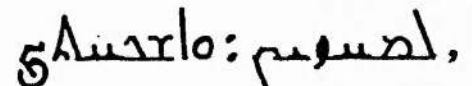


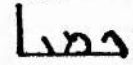


The Peshitta has an inadequate tendering of 14a in that יל which describes the necessity laid upon the woman to offer sacrifices, is omitted in translation. (Hitzig, Introduction p. xxix, suggests that the translator read אל instead of יל, which he describes as 'an error of haste'.)

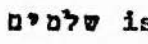
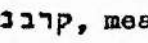


The Peshitta has only a rather vague observation to the effect that the sacrifices are peace offerings, 'sacrifices are peace offerings (¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ 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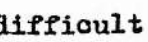
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

in Maybaum's contention (AWEAT p. 92) that the Targum shows priority here because the Syriac exhibits a poorer rendering.

The translator, though giving the general sense, departs from the Hebrew text in 15b which he renders as,

 , 'for I was waiting to see you, and I have found you'. The sense of 'waiting', which would appear to be the meaning attributed to , may well have been suggested by 12b where the woman is described as 'lying in wait' ( / ). Otherwise, the translator usually renders  by the root , 'seek'. Alternatively, it is possible that 'waiting' is an additional element imported from v. 12 and that 'to see you' is an abbreviated rendering of 'to seek your face'.

The Targum in v. 14 presents little difficulty.  is rendered by the general term , meaning simply 'sacrifices' or 'offerings'. This is similar to the legal books where  is frequently translated by , a similarly general term meaning 'a consecrated offering'.

The Targum text of 15b differs considerably from the Hebrew and reads, , literally, 'for I was waiting for movement and I said I will speak with you/lead you'. The overall meaning is clearly rather poor and it seems very likely that the text has suffered extensive corruption. Nevertheless, it can be discerned that, initially, the Targum follows the Peshitta in reading 'for I was waiting' (Syriac ). Bearing this in mind, it is possible that the difficult  may be explicable also on the basis of the Peshitta.

The Lexicons, however, relating the word to the root , 'to tremble/shake', give the sense of  as 'movement' (Dalman, Lexicon p. 398) or 'noise' (Levy, Vol. II p. 407; Jastrow p. 1451). Thus Levy gives the sense of the Targum as, 'I have been awaiting the noise (of your arrival)...' and Baumgartner (p. 78) similarly renders, 'I have awaited the sound (of your step)'. However the root  can also take the sense 'to perceive' or

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'take cognizance of' and this is especially common in relation to the Syriac **ܕܝܢ**. It may well be the case, therefore, that the Targum followed the Peshitta in reading, 'I have been waiting to see you'. The Targumist employed the root **ܫܠܐ**, 'perceive' as a synonym for the root **ܠܡܢܐ** used in the Peshitta (thus Pinkuss, ZAW p. 136). **ܫܠܐܢܐ** is probably the remnant of an original infinitive construction which was followed by the second person pronoun object. A much weaker and less probable suggestion than either of those preceding is that of Kuhn (BWANT p. 105), who wishes to emend **ܫܠܐܢܐ** to **ܠܫܠܐ** ('light'). He would then take the sense of the expression to be - 'for I was awaiting the light (of your countenance)'. This emendation is based on reading the Hebrew term **לשחר** in the sense 'for the dawn'. This interpretation must be regarded as somewhat far fetched and of very low probability.

With regard to the last two verbs of saying or speaking, it is possible that the text could be made a little more meaningful by taking **ܕܪܝ** either in the sense of 'lead' (Baumgartner p. 78) or 'seize' (Kuhn, BWANT p. 105). The picture would then be either of the woman conducting the youth back to her quarters, or boldly accosting him for that purpose. It is unnecessary to suggest with Pinkuss (ZAW p. 136) that the Targum may have read

ܕܪܝܢܐ, 'I will lead you out', as this sense can be extracted from **ܕܪܝ** itself. Nevertheless, it has to be said that the Targum bears little, if any, relation to the Hebrew text at this point, and that probably further corruption has taken place in the Targum text in 15b.

The variant **ܕܡܢܐ** in Miqraoth Gedoloth for **ܕܡܢܐ** is a meaningless corruption and the Lagarde text should be followed (Levy, Vol. II, p. 264; Jastrow p. 1174).

vv. 16, 17

In the description of the decorative covers and perfumed spices which the woman uses to deck her bed, the main problem confronting the Greek translator is the vocabulary itself.

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For the Hebrew of 16a, literally, 'I have spread my bed with covers', the Greek reads, *χειρίq τεταχα την κλινην μου*. There is some doubt as to the meaning of this expression. The word *χειρία* usually has the sense of the girth of a bedstead or a swathing band (L.S. p. 935). A well-known illustration of the latter sense can be found in John's Gospel (Ch. 11:44). However, if one accepts the sense of a band or a girth in the Proverbs text, as is suggested in L.S., then the description would be of actually strengthening the frame of the bed, 'I have stretched with a girth my bed'. Thus Jaeger (p. 57), Umbreit (p. 89) and Frankenberg (p. 53) wished to justify this sense of the Greek word by suggesting that *מְרֻדִים* and *אֶסֶן* be transposed and the latter given the sense 'rope'. This proposal is rather weak, since *מְרֻדִים* and *רִנֹּתַי* clearly belong together. However practical the notion of strengthening the bedframe might be in the profession practised by the lady in question, it would nevertheless be out of harmony with the general context, which depicts the enticing effect of the luxurious covers and perfumed spices. The Hebrew word *מְרֻדִים*, translated by *χειρία*, occurs again in Proverbs at 31:22 where it is rendered by *χλαίνας, χλαίνα* meaning a cloak or a covering used for sleeping. It seems likely that, at 7:16, *χειρία* should be similarly taken in the general sense of a covering (Toy p. 154), thus, 'I have swathed my bed with a cover, and spread it over with thick rugs (*ἀμφιτακούς*) from Egypt'. The word *ἀμφιτακός* describes a luxurious rug-like covering with pile on both sides, commonly spread over seats and beds (L.S. p. 94, cf. *τατης* p. 1757). This apparently is the translation offered for the difficult phrase *נִסְתַּח יָרֵךְ*, 'a coloured/dyed yarn' (BDB p. 32 and p. 310) or 'embroidered yarn' (K B 3 p. 294). Although lacking in precision, the translator has nevertheless adequately conveyed the sense of luxury and allurements depicted in these artifacts. Caird (p. 84) has suggested that *ἀμφιτακούς* may have been utilised due to its being at least in part a homoeophonic

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translation of חֲסִיטָה!

In relation to the general structure of v. 16, a last point to note is that the Greek version has two verbs of spreading or covering ($\tau\epsilon\tau\alpha\chi\alpha$... $\xi\sigma\tau\omega\chi\alpha$) for the single Hebrew verb חֲסִיטָה. The second verb has probably been supplied by the translator for reasons of parallelism. This would also support the view that the action described in 16a in the Greek, is essentially the same as that described in 16b. A textual basis for the appearance of the additional Greek verb has been suggested, thus Steuernagel (p. 288) and BHS read חֲסִיטָה, from the root חִטָה, instead of חֲסִיטָה, and Wutz (BWAT p. 385), somewhat less convincingly, suggests חֲסִיטָה אֶתְּנִי, 'An Egyptian carpet I have spread out', from the root חָטָה, 'to extend/spread'. While Dahood (Biblica 49, 1968, p. 360) has argued that חֲסִיטָה may be viewed as an archaic 'yqtl energetic' form ('attanna), and refers for support to the Greek $\xi\sigma\tau\omega\chi\alpha$, it must be inherently improbable that the Greek translator would be capable of comprehending an ancient form of that sort. Whatever merits Dahood's suggestion might have, one would have thought that, in this case, it would have to be assessed independently of the Greek. Against all three suggestions it must be reasserted that the Greek translator constantly creates parallelism in his own text where none actually exists in the Hebrew (see Introduction p. xivff.). This factor should be taken into account first, before resorting to emendation or other forms of manipulation of the Hebrew text.

In the following verse the translator appears to have difficulty identifying the spices listed in the Hebrew text. The first of these, מִרְרָה, 'Myrrh' (17a) he renders as $\kappa\rho\upsilon\kappa\upsilon$ (B^* , κ^c , a , A) or $\kappa\rho\upsilon\kappa\iota\omega\upsilon$ (B^c , κ^*), 'saffron'. The small textual variation makes no difference to the meaning. Saffron is a perfume derived from a flower and is quite different from myrrh, a fragrant gum derived from tree bark. Myrrh was known to the Greeks as $\sigma\upsilon\upsilon\kappa\upsilon\alpha$ or $\mu\upsilon\pi\pi\alpha$. It would appear that the

¹ See Introduction p. xxii ff.

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translator has equated נֶבֶם with μύρον, a fragrant perfume extracted from plants and which apparently could be regarded as similar to or the same as saffron (see entry on κροκινός, L.S. p. 1155). An interesting comparison of 'Syrian myrrh' (συρβαν ... Συρία) and 'saffron oils' (κροκινός ... μυρίος) can be found in the Greek Anthology (Bk. IV, p. 84, ed. W. R. Paton, Loeb Classical Library, 1918).

The term for the second of the perfumed spices, אֶהֱלִים, 'aloes' is completely mistranslated in the Greek, being rendered by, τὸν δὲ εἶλον μου, 'my house'. The translator has clearly read אֶהֱלִי, relating the form to אֶהֱלִי, 'tent/dwelling'. In doing so he has made this a parallel expression to מִשְׁכְּבִי in 17a, (cf. Gerleman, LUA p. 24), thus, 'I have sprinkled my bed with saffron, my house with cinnamon'. (The mistranslation of אֶהֱלִים is noted by Vogel p. 50; Umbreit p. 90; Lagarde p. 26; Heidenheim, DVETFK Vol. III, p. 60; and Baumgartner p. 78. Wutz, BWAT p. 303, contends against the obvious by maintaining that the translator read not אֶהֱלִי but אֶהֱלִי (derived from the Arabic salhab).)

A contributory factor to this mistranslation is the comparative rarity of the word אֶהֱלִים in the sense 'aloes'. It occurs in only three other places in the Old Testament. An interesting comparison with the mistranslation here can be made at Numbers 24:6 where, for אֶהֱלִים in the sense of 'odiferous trees' the Greek reads σκηναί, 'tents'. The incorrect attribution of meaning is an almost identical misreading with that at Proverbs 7:16. The translator of Proverbs, however, does do some violence to his text in that the 'ם' of אֶהֱלִים, and the 'ו' of וְקִנְמוֹן are both ignored in his effort to produce sense according to his reading of the text.

Lastly, regarding נֶבֶם, the suggestion of Wutz (BWAT p. 302) that the translator read נֶבֶם from the root נָבַם, 'drop' is unnecessary. The sense of נֶבֶם is clearly determined by the context, whether one derives it

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p. 631
from מִן (BDB)/or מִן (Driver, ZAW 50, 1932, p. 142).

In both vv. 16 and 17, the Peshitta shows interesting points of contact with the Greek. The term **ܠܡܝܪܐ** which translates מִן is a general term for a cover or blanket such as might be used on a bed (Syr. Thes./4084). The significant point, however, which betrays Greek influence is that it has a singular form, like the Greek **κερίον**. Thus the two texts can be translated in the same way by, 'I have spread my bed with a cover'. The same translation offered in the Peshitta for מִן at Proverbs 31:22 has probably been determined by this passage.

In 16b the Peshitta has a second verb of 'spreading' corresponding to the Septuagint's **ἐστρωσα**, so that its text again is almost the same as the Greek, 'I have overlaid my bed with Egyptian covers'. The general term **ܡܝܪܐ**, 'covers' has doubtless been derived from the Greek **ἀμφοτεροῖς**, both versions having only a single term corresponding to the Hebrew **חֲסִנוֹת אֶסֶן**.

The Targum has the same text as the Peshitta, with the possible exception of **חֲסִנוֹת** (16a) which may be a plural form agreeing with מִן of MT.

In v. 17 the Syriac translator follows the Hebrew in rendering **אֵלֶּיךָ** as a perfumed spice like **קַנְמֹן** and **מִן**. The translation offered for this term, however, is **ܠܝܠܐ**, 'saffron' or 'crocus'. This has almost certainly been derived from the Greek reading **κροκῶν** / **κροκίνων**. Although the Greek **κροκῶν** does not in fact render **אֵלֶּיךָ**, it would appear that the Syriac translator has mistakenly taken this to be the case, perhaps being misled because of the divergence of the Greek and Hebrew texts at this point. The Syriac translator has referred to the Greek here because of the rarity of the term **אֵלֶּיךָ** in the sense 'aloes'. In the other occurrences of the word at Psalm 45:9 (Septuagint 44:9; Syriac 45:8), Canticles 4:14 and Numbers 24:6, the Peshitta has an identical reading to

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that of the Greek. The Targum, as in v. 16, has an almost identical text to that of the Peshitta, thus also rendering סַפְרֹן as 'saffron' (סַפְרֹן).

vv. 18, 19, 20

The following three verses conclude the direct speech of the woman to the youth, in which she entices him to adultery. The Greek follows the Hebrew closely and there are only a few points to consider.

For the phrase סַפְרֹן נִשְׂמְחִים (18b), 'let us delight ourselves with love', the Greek offers the somewhat earthier rendering ἐγκυλισθῶμεν ἐρωτι, 'let us be entwined in love'. The verb ἐγκυλιω, 'roll or wrap up in' has also a metaphorical sense in the passive of 'be involved in' which could also apply in the text here (L.S. 474). The root סַפְרֹן is not of common occurrence, being found in only two other places, both in Job (20:18; 39:13). At 20:18 it is translated inaccurately by γευω, 'taste' and at 39:13, where the Greek is attributed to Theodotion, it is transliterated by νεελαου. The translator of Proverbs was doubtless as uncertain of the meaning of סַפְרֹן as were the translators of Job, and he has rendered the verb in a manner appropriate to the context.¹ It is unjustified to suggest with Oort (TT p. 397) or Kuhn (BWANT p. 88) that the Hebrew should be emended to read סַפְרֹן or סַפְרֹן (root סַפְרֹן, 'roll', 'circle') in order to reflect the reading of the Greek.

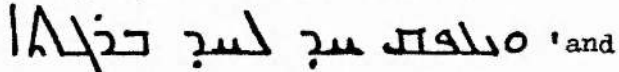
The slight alteration of presentation in 19a whereby וְאִנִּי is supplied with a first person pronoun (Baumgartner p. 79) and that on וְאִנִּי is omitted (Vogel p. 50; Umbreit p. 91) is necessary for an idiomatic rendering, 'for my husband (ὁ ἄνθρωπος μου) is not at home (ἐν οἴκῳ)'. This change has to be made in English for precisely the same reason.

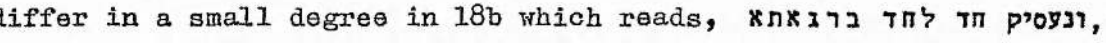
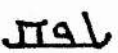

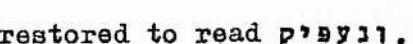
In 20b the phrase כָּסֶלַח יוֹם in the reading, literally, 'on the day of the full moon he will return to his house' is rendered paraphrastically in the Greek by δι' ἡμερῶν πολλῶν, 'after many days he will return to his home'. Although the translator is giving a correct interpretation of

¹ See Introduction p. xxii.

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of the passage (Jaeger p. 58; Umbreit p. 91), in indicating that the husband will be absent for a long time interval, it is probably also the case that he was uncertain of the meaning of כּוּץ. In the sense 'full moon' כּוּץ is otherwise found in the Old Testament only at Psalm 81:4 (Septuagint, Psalm 80:4), where it is translated by ἐβσημος, 'conspicuous' or 'designated by a sign' (L.S. 723) following the wider sense of כּוּץ as 'mark' or 'distinction'. It was probably an obscure term to the Proverbs translator (Frankenberg, Introduction p. 20) who skillfully evaded the problem by giving an interpretation of the passage according to the general sense.¹ Lagarde (p. 26) thought that the phrase in the text had arisen as a corruption of διχομηνης, 'mid-month', 'full moon'. Apart from the technical difficulties inherent in such a suggestion, the general observations already made about כּוּץ weigh heavily against this proposal.

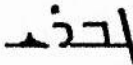
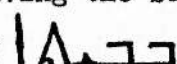
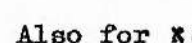
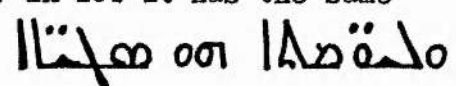


The Peshitta in 18b reads  'and let us embrace one with the other in desire'. The translator has been influenced by the Greek reading ἐγκυλισθωμεν, which makes explicit the notion of intimate embraces which, as such, are not actually mentioned in the Hebrew. Kuhn (BWANT p. 105) suggested that the Syriac translator had read ἐναγκαλισθωμεν (root ἐναγκαλιζομαι, 'take in one's arms') but the meaning 'embrace' can be derived readily from the verb in the Greek text as it stands.





The Targum is almost word for word the same as the Peshitta in v. 18 but does differ in a small degree in 18b which reads, , 'and let us be occupied with each other in desire'. The obvious relationship of the two texts and the one-letter difference between the verbs  and  has suggested to Levy (Vol. II, p. 231 and p. 233) that the reading of the Targum is simply a corruption of that in the Peshitta, (cf. also Pinkuss, ZAW p. 136 and Müller-Kautzsch p. 40) and should be restored to read . It may be, however, that the reading was

¹ See Introduction p. XXII.

Ch. 7:18,19,20, 21,22,23





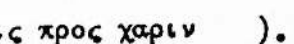
altered for reasons of delicacy, the exhortation, 'let us be occupied with one another' being much less bold and explicit than 'let us embrace one another'. In either case the Targum reading is only explicable on the basis of the Peshitta as has been observed in a number of other passages (see Introduction p. xxxvi).

In vv. 19, 20, the Peshitta has characteristic points of contact with the Greek, having the same reading in 19a, 'for my husband () is not at home (). Also for  in 20b it has the same paraphrase as the Greek, 'after many days' (). An obvious pattern can be detected here in that the Syriac translator consults and utilises the Septuagint when he encounters obscure words like  and , or an understandable but awkward expression such as the Hebrew of 19a.

The Targum follows the Hebrew for the most part in vv. 19 and 20, though it lacks the suffix on  (v. 19). The Targumist interprets  by 'on the day of the festival' () attributing to  its general sense of 'appointed time', 'festive occasion' (Jastrow p. 652), as in later Hebrew.

vv. 21, 22, 23

There are considerable difficulties in the middle section (22a, 23a) of these verses in the similes applied to the youth who succumbs to temptation. It is of interest, therefore, to see how the versions cope with these difficulties and what solutions they offer.

Following a literal translation of 21a, the Greek of 21b reads, 'with the snares () of her lips she brings him into straits ()'. For this interpretation of , 'with her - smooth talk' one may compare v. 5 of this chapter where the similar idiom , 'her smooth words', is interpreted (correctly) in the Greek as 'pleasing (or flattering) words' (). The interpretation here of smooth speech as being a snare is very appropriate

Ch. 7:21,22,23

since the metaphor of the snare is found in v. 23, 'as a bird rushes into a snare' (πῆ / παγίδα). Vogel (p. 50), perceiving a possible textual variant, suggested that the translator had read לַחֲבִיב, 'with cord' instead of לַחֲבִיב. Schleusner (p. 302) correctly indicated that the rendering was interpretative and rejected Vogel's emendation.

In the context of v. 23, however, the translator appears to mix his metaphors. Following the reference to the snare, he uses the verb ἐξοκέλλω, which means 'to bring into difficulties' or 'to drive headlong' (L.S., Abbreviated Lexicon, p. 237), being derived from the notion of running a ship aground (L.S. p. 597). The sense of impelling or driving corresponds quite well with the Hebrew root פָּרַץ, 'impel', 'thrust'. In a broader sense, however, the metaphor seems to relate to the similar passage in v. 5 of this chapter, 'if she should accost you (ἐμβάληται) with pleasing words'. It was noted earlier that the common themes of the two passages and the use of two naval metaphors relating to the assault and beaching of a ship, seem more than coincidental. The use of military-style metaphors can be noted elsewhere of the translator (see Introduction p. xvii).

For 22a, 'all at once (ὁκνῶ) he follows her', the Greek reads, 'being ensnared (κερῶθεις) he follows after her'. The translator has not read ὁκνῶ in the sense 'suddenly' but instead has related the form to the root πῆ, 'to be simple or enticed' (Jaeger p. 58; Lagarde p. 26; Baumgartner p.79; Frankenberg p. 54; Gemser p. 42; Barucq p.84; BHS). This is an arbitrary manipulation of the text on the part of the translator. At 6:15, for example, ὁκνῶ is translated straightforwardly. A number of proposals have been put forward to account for the Greek reading. Lagarde (p.26), followed by Baumgartner (p. 79), thought that the form κνῶ might have been read as a kind of equivalent of 'πῆ, although Lagarde himself designated κνῶ as 'a non word'. Frankenberg (p. 54) suggested the translator had read πῆ, 'enticed' (Pual pt. of πῆ). Gemser (p. 42) proposed ὁκνῶ in the sense 'foolishness', while Steuernagel (p. 288) and

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BHS have suggested either דָּקְנָה or 'קְנָה . A less likely suggestion is that of Wutz (BWANT p. 347) who constructed the form קִנְנָה , 'captivated', based on a hypothetical root קננ . It is important in considering these suggestions and emendations to keep two things clear, firstly, what the Greek translator extracted from the text, and secondly what the text was actually meant to convey. McKane (p. 340) has made the point that, in explicating the Greek, the reading דָּקְנָה is to be preferred since the consonantal form is identical to that of MT, but that from the point of view of the Hebrew, neither דָּקְנָה nor 'קְנָה makes particularly good sense. Making the same point from a slightly different perspective, one could say that the Greek reading makes better sense in the framework of its own text than it does in the setting of the Hebrew. The verb καρπω , interestingly, corresponds to both the senses of קננ in that it can mean 'to become feather-brained' or 'to be easily led/ensnared' (L.S. p. 939). While it could have either of these senses in the Proverbs passage, it seems best to attribute to it the sense 'ensnared', since this is contextually very apt. Immediately preceding, in the Greek (but not in the Hebrew), is a reference to snares (σποχολα) and then, in both Hebrew and Greek the snare features in v. 23 ($\text{קֶדַח} / \text{καγίδα}$). A difficulty for this suggestion would be whether καρπω can actually have the sense 'ensnared' (see Caird, JTS 19, 1968, p. 22) as indicated in Liddell and Scott. This would be a technical matter requiring clarification on the part of Greek lexicographers.

A further point made by Caird (JTS 19, 1968, p. 12) in connection with καρπω is that it is an example of homoeophony, i.e. it has a marked phonetic similarity to קננ . This seems probable, not only on the basis of the similarity, but also because other examples of homoeophonic renderings can be found in the Greek version of Proverbs (see Introduction p. xxiiff.). It is doubtful, however, if one can accept his further suggestion that the Hebrew should be emended to קִנְנָה , 'like a fool'.

Ch. 7:21,22,23

Homoeophony is only ever, at best, an approximation by the translator to the sound of an original word or root and, as Caird himself shows, can differ widely from the Hebrew starting point.

In 22b the active verb אָנַח in the simile, 'as an ox goes to the slaughter' is found as a passive in the Greek, 'as an ox is led ($\alpha\gamma\epsilon\tau\alpha\iota$) to the slaughter. It has been suggested that the Hebrew ought to be read similarly as אָנַח (Graetz, MGWJ p. 155; Baumgartner p. 79; Wildeboer p. 24; Steuernagel p. 288; Gemser p. 42 and BHS). Inspection of 23a, however, shows that the active Hebrew construction $\text{וְעַד כִּי יַחַד פְּלִיטָהּ יִפְּצֶהָ}$, 'till an arrow pierces its entrails', is found again as a passive in the Greek, $\text{τοξενυματι κεκληηως εις το ηπαρ}$, 'wounded by an arrow in the liver'. There can be little doubt that here the Greek translator is employing a passive construction as a matter of personal style and is in no way rendering a different text. The probability is, therefore, that the same observation applies in 22b in relation to אָנַח / $\alpha\gamma\epsilon\tau\alpha\iota$.

The last part of v. 22, commencing וְכַעֲשֶׂה , is very obscure and has been the subject of extensive emendation (McKane p. 340). The Greek translator takes 22c and 23a together, reading, $\text{καὶ ὡς περ κυων ἐκ δεσμονος, ἢ ὡς ἐλαφος τοξενυματι κεκληηως εις το ηπαρ}$, 'and as a dog in bonds, or as a deer wounded by an arrow in the liver'. Some of the main differences between the Greek and Hebrew texts can be accounted for fairly readily. It is clear that וְכַעֲשֶׂה , 'instruction' has been read in unpointed text as וְכַעֲשֶׂה , 'bond' (Jaeger p. 59; Umbreit p. 92; Baumgartner p. 79; Driver, ZAW 50, 1932, p. 143, but not plural וְכַעֲשֶׂה as Lagarde p. 27); also וְכַעֲשֶׂה has been related to לֵא , 'deer', (Jaeger p. 59; Umbreit p. 92; Lagarde p. 27; Delitzsch p. 169; Kaminka, HUCA p. 177 and Driver, ZAW 50, 1932, p. 143). It is not clear, however, how the translator has arrived at καὶ ὡς περ κυων as a translation of וְכַעֲשֶׂה . While it has been suggested that the translator read וְכַעֲשֶׂה (Schleusner p. 303; Graetz, MGWJ p. 155;

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Baumgartner p. 79; Wildeboer p. 24; Frankenberg p. 54), the forms are dissimilar and such a variant is somewhat improbable (Umbreit p. 92; Cohen p. 43). This emendation seems to have originated with Hitzig (p. 66) who suggested that the rendering came from an ancient Targum text which originally read כַּלְכָּל, 'like a chain' for כַּלְכָּל. The Greek translator took this reading from the ancient Targum but, in the process, the reading was corrupted to כַּלְכָּל. This was pure speculation on the part of Hitzig. The 'ancient Targum' was a complete fabrication, serving only to support the emendation. A possible explanation of a more probable nature has been advanced by Thackeray (JTS XIII, 1912, p. 65) and Gerleman, (LUA p. 33), who noted that 'as a dog in bonds' was a known Greek Proverb. They suggested that the translator confronted with an obscure Hebrew text substituted a common proverb which was adequate for and suited to the immediate context. The Septuagint reading is in fact almost identical¹ to the proverb preserved in the Corpus Paroemiographorum - κυων ἐπὶ δεσμά: καροῖμια ἐπὶ τῶν ἑαυτοῖς εἰς χολασεῖς ἐπιδιδόντων καὶ, βους ἐπὶ δεσμά, 'A dog in chains: a proverb of those who give themselves up for punishment, and, An ox in chains'. The application of the proverb is very appropriate in the context of Proverbs 7:22 where the young man goes voluntarily into the house of the harlot and is also likened to an ox. The observation of Thackeray and Gerleman provides the most satisfactory way of understanding the Septuagint reading at this point, and is superior to the attempted textual solution outlined above.

A further point to note in connection with the syntax in the Greek in 22a and 23a is that לֹא־יֵאָדָע is not only incorporated into 23a but the translator creates another simile by supplying an 'as' connection (ὡς ἑλεφαντος). There is no need to suggest that the translator had a text which actually read לֹא־יֵאָדָע or לֹא־יֵאָדָע (Baumgartner p. 80; Frankenberg p. 54; Steuernagel p. 288 and BHS). What is presented is a clever piece

¹ Corpus Paroemiographorum Graecorum, edited by E. L. Leutsch and F. G. Schneidewin, Göttingen 1839, Vol. I, p. 104.

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of interpretation which results in four consecutive similes or analogies based on animals, 'like an ox ... like a dog ... like a deer ... like a bird' (Perowne p. 75; Oesterley p. 55).

What emerges from these observations is that the translator skilfully interpreted an obscure text which, setting aside pointing, was the same as or very similar to, that which we now have.

There is a problem with the third simile in deciding how it should be related to the two which precede it, and the one which follows it, in terms of a logical sequence of events. A wounded deer can hardly be compared to muzzled domestic animals (Frankenberg p. 54) and yet neither can it be compared to a swift bird, since it is already fatally injured. This problem is best viewed as reflecting a similar difficulty in logical sequence which exists in the Hebrew itself (McKane p. 341). The problem does not originate with the translator but is inherited by him from the Hebrew text itself.

The translator applies the various analogies and similes used of the youth in the latter part of v. 23 by making the young man the subject of the verb 'hasten' (Jaeger p. 59). In the Hebrew the verb is related to the noun צפור, thus כמהר צפור, 'as a bird hastens'. In the Greek this reads, 'he (i.e. the youth) hastens (σπευδει) like a bird to the snare, not knowing that he runs (τρεχει) for his life'. The addition of the verb τρεχει in the last part of the verse maintains the imagery of flight associated with both the bird and the wounded deer. The idiom 'to run for one's life' (τρεχω περι ψυχης) is lexically attested (L.S. 1814.II.2) and adequately conveys the element of risk in the Hebrew expression כִּי נַפְשׁוֹ הוּא בַּחַיִּי, 'it is at the cost of his life'.

The Peshitta may be influenced by the Septuagint in 21a, although this instance is not as clear as, say, the following verse. The text reads, 'she leads him astray (σάλλω) by the abundance of her

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words (**ܡܬܠܐ**). The translation of **תטות** as 'lead astray' is the same as the Septuagint's **ἀπαλάνθηεν**, although both versions could have derived this sense from the Hebrew itself. Perhaps more significantly, **תטות** is translated as 'words' or 'speech'. Apart from 1:5, **תטות** is always translated in the Peshitta version of Proverbs by **ܡܬܠܐ** 'teaching'. The sense 'words/speech' used here has almost certainly been influenced by the Septuagint **ὁμιλίᾳ**, 'converse'. If that is the case, however, the translator has made use of both the Hebrew and Greek texts. While the meaning of **תטות** may have been ascertained from the Greek, the suffix 'ת' which is not represented in the Greek, is represented in the Peshitta. The translator was basically following the Hebrew and, at the same time, consulting the Septuagint.

In 21b the Syriac offers an independent translation. The expression **ܡܬܠܐ ܡܢ ܠܦܝ** is correctly interpreted as 'with the flattery (**ܡܬܠܐ**) of her lips'. The verb **ܡܬܠܐ**, possibly from its basic sense of 'thrust', 'impel' is translated by **ܡܬܠܐ**, 'she attracts or entices him'. The basic meaning of the root **ܡܬܠܐ** is 'to draw' or 'drag' (Thes./^{Syr.}2483). The translator has probably also been influenced by the context and the following description of the animals which are led or enticed to death.

The Targum has a similar text to that of the Peshitta in 21a, e.g. reading 'her speech' (**ܡܬܠܐ**) for **תטות**. An interesting point arises in 21b in the translation of **ܡܬܠܐ** by **ܡܬܠܐ** or **ܡܬܠܐ**, 'she persuades/seduces him'. Taken in a general way the sense 'persuade' almost certainly comes from the Syriac reading **ܡܬܠܐ**, which has a similar meaning. The correspondence between the texts may be even closer if the Targumist took **ܡܬܠܐ** to be an Ithpaël form of the root **ܡܬܠܐ**, as indicated by Levy (Vol. II, p. 252). Baumgartner (p. 79) also took **ܡܬܠܐ** as Ithpaël of **ܡܬܠܐ**, but Pinkuss (ZAW p. 137) rejected this. Whatever the explanation of the Targum reading the actual meaning is the same as

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that of the Syriac. The Targumist does, however, replace the interpretative term 'flattering' (**ܕܦܪܝܢ**) in 21b with the literal **ܟܢܝܝܥܝܫ**, 'smoothness', corresponding to **פֶּלֶן** of MT.

In practically every phrase in 22 and 23, in the Peshitta, Greek readings can be easily detected. These begin in 22a, with the translation of **אֶלֶּם** as **ܐܠܡ ܕܒܢܐ**, 'as a simpleton'. The translator is following the Septuagint **καταθεσις**, which relates **אֶלֶּם** to the root **אָלַם**. Similarly the Septuagint reading 'as a dog in bonds' is reflected in the Syriac **ܐܠܡ ܕܠܐ ܕܠܐ**, 'like a dog in bondage'. Dathe's contention (p. 110) that the Syriac is not dependent on the Septuagint in this passage is untenable. He takes the view that Greek readings in the Peshitta are in the main interpretations which have presumably displaced original Syriac readings. It is not difficult, however, to demonstrate that the majority of Greek readings are fused into the Syriac text as an integral part of its translation of the Hebrew (see below and also Introduction p. xxxvii). There are only a few passages in Chs. 1-9 which are obvious block interpolations from the Greek.

The translator follows the Septuagint in incorporating **לִּי אֵלֶּם** in 23a, and taking it in the sense of 'stag'. An interesting point of difference between the two texts, however, is that the Peshitta reflects the active construction of the Hebrew as against the passive construction of the Greek, thus, 'or like a stag when an arrow flies into its liver', (literally, 'like a stag into whose liver an arrow flies'). The translation of **פֶּלֶן** as 'fly' is peculiar to the Syriac translator. This may be an attempt to deal with the difficulty of the incompatibility of the various similes (see note on Greek above). The swiftness of the arrow's flight appears to be compared with the swiftness of the bird's flight. This does not entirely resolve the difficulty of incompatibility, however, as the 'deer' and not the 'arrow' is the subject of the simile.

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A further grammatical point one may note is that כִּנָּח of 22b is also translated as active in the Syriac as against the passive (ἀγεται) of the Septuagint. These small differences indicate that, although the Syriac translator is relying heavily upon the Septuagint in these verses, he is still following the Hebrew and utilising both texts (see Introduction p. xxxvii).

In the last part of v. 23 the Syriac has the same change of subject as the Greek in that the youth is taken as the subject of the verb 'hasten', 'he hastens (ܐܝܬܐܡܡܐ) like a bird to a snare'. Similarly there is an additional verb (ܐܠܐ) corresponding to the Greek τρεχει, 'he does not know that he goes to his own death' (ܐܠܐܡܐܝܬܐ).

ܐܠܐܡܐܝܬܐ). The Syriac translator is interpreting in his own words the Greek idiom περὶ ψυχῆς τρεχει, but, whereas in the Greek escape is still possible, in the Peshitta death is presented as inevitable.

The Targum in vv. 22 and 23 is practically identical to the Peshitta as the following examples demonstrate:- 'as a dog in bondage' (ܠܐܣܘܪܐ); 'like a stag into whose liver an arrow flies (ܠܕܡܥܪܝܐ ܕܝܪܐ); 'he does not know that he goes to his own death' (ܠܕܡܘܬܐ ܕܢܦܫܝܐ). The one significant difference between the Peshitta and the Targum in vv. 22-23 is the translation of פתאם (22a). The Targum reads, ܐܠܐܡܐܝܬܐ ܕܠܝܐܝܬ, 'he goes after her unawares'. The word ܠܝܐܝܬ means 'unawares' (Jastrow p. 1582) or 'without guile' (Levy, Vol. II p. 486). It appears that the Targumist has taken the sense of פתאם on the basis of the Peshitta's ܐܠܐܡܐܝܬܐ, but in a formal or structural way he has produced an adverb in agreement with the adverbial function of פתאם. In form he follows MT, but in meaning he follows the Peshitta. Levy also makes the point that ܠܝܐܝܬ is itself a Syriac form. Pinkuss (ZAW p. 137) raises the question of whether ܠܝܐܝܬ may not equal ܠܝܐܝܬ ܡܢ which, elsewhere in Proverbs (3:25; 6:15; 24:22) is used for פתאם. However, the fact

Ch. 7:21,22,23,24,25,26,27

that the Targumist has not used the expected לֵב הַיָּד is the heart of the problem at 7:22.

vv. 24, 25

The problem of the alternation in the Hebrew between the singular/plural form of address (אָיִל , אֲנִי) has already been noted at 5:7. In the majority of instances (but not all), the Greek translator retains the singular. This is doubtless an attempt to be as consistent as possible in usage. It does not justify emendation of the Hebrew. (Ehrlich p. 39 follows the Greek singular, along with Steuernagel p. 288, and BHS.)

There is a textual problem in the Greek in 25b in that the Septuagint reading for this half verse appears to be entirely lost. In the B and κ texts, 25b is lacking, while in the remainder of MSS ($\kappa^{\text{C,a}}$, A, 23 and minuscules) the reading is supplied from Theodotion (Baumgartner p. 81; Müller-Kautzsch p. 74). How or why this omission has come about could now be only a matter of conjecture. There is nothing in any way striking or unusual about the half verse which might account for the textual difficulty. Toy (p. 159) has concluded that the omission must have been accidental.

The text of κ also lacks the phrase $\epsilon\lambda\epsilon\gamma\alpha\varsigma\ \delta\delta\omicron\upsilon\varsigma$ in 25a and this can be no more than an error of transcription.

The Peshitta and Targum both follow the Hebrew closely. A small grammatical point which may be noted in the Syriac of 25a is that, although the verb has a passive form (ܐܝܬܡܢܐ , Ithpael of the root ܐܡܢ , 'incline'), the sense is to be taken as active (Thes./3400). This may be compared with the similar Greek construction $\mu\eta\ \acute{\epsilon}\kappa\kappa\lambda\iota\nu\alpha\tau\omega$ (L.S. 509, II.3).

vv. 26, 27

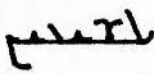
The translator introduces a small grammatical change in 26a in relation to the term 'wounded' (לֵבֵלֵל). To make absolutely clear that

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the fatally wounded have been brought to this condition by the woman herself, the act of wounding is ascribed to her, πολλους γαρ τρωσους καταβεβληκεν, 'for she has wounded many and cast them down'. Τρωσους is the aorist participle feminine of the verb τρωσσω, 'kill, wound, injure' (L.S. 1799).

In 26b some added emphasis is given to the term מ'נ'נ, 'numerous, many' which is translated by ἀναριθμητοι, thus, 'those whom she has slain are numberless'. This kind of descriptive exaggeration is characteristic of the translator (see Introduction p. xxi).

In 27b the participle מ'נ'נ, 'go down' is translated by καταγουσαι which has causative force, 'the pathways of Hades are her house, they lead down to the chambers of death'. Lagarde (p. 27) has suggested that the translator read מ'נ'נ, i.e. the Hiphil participle of מ'נ'נ, thus accounting for the causative sense, 'lead down'. However, the same participle (מ'נ'נ) is similarly translated in the Greek by καταγουσιν at 5:5, where the Greek verb has a transitive sense and is followed by an object. Clearly the Greek translator incorrectly attributed the sense 'lead down' to the verb מ'נ'נ in the Qal as the identical renderings at 5:5 and 7:27 demonstrate. Since, in any case, at 7:27 there is no object following the Greek καταγουσαι it seems that here 'lead down' must be understood as intransitive, having the expected sense 'descend' or 'go down'.

Umbreit (p. 94) and Hitzig (p. 68) observed in 26b that the Syriac translator had understood מ'נ'נ in the sense 'mighty' rather than 'numerous', since the participle adjective  generally means 'strong' or 'mighty' (Thes./3004). If that is the case, the sense here would be 'heroes' or 'warriors', thus, 'and heroes are all those who have been slain by her'. This is not as good an interpretation as those based on מ'נ'נ in the sense 'many'.

In the presentation of 27a, the rather bold statement 'the ways of

¹ See Introduction p. xxiv.

Ch. 7:26,27, Ch. 8:1

Sheol are her house' is dressed out somewhat by the repetition of 'ways' and a rearrangement of the word order, 'the ways of her house (ܐܠܗܐ ܕܚܝܬܐ) are the ways of Sheol'. This change is introduced to (p. 40) make the text a little more flowing. In Müller-Kautzsch/, however, on the basis of the Syriac, it is suggested that ܕܚܝܬܐ should be added before ܕܚܝܬܐ in the Hebrew text. The interpretative nature of the Syriac is nonetheless quite clear (Pinkuss, ZAW p. 137; Toy p. 159) and should not be used as support for textual emendation.

A point of interest in the Targum is the translation of the last two words of v. 27 ܡܚܠܐ ܕܡܚܠܐ, 'chambers of death'. This is a mythological allusion referring to the underworld, as the mention of ܫܐܪܐ in 27a indicates. The Targumist, however, appears to give a rather prosaic interpretation of the Hebrew expression in the phrase ܩܝܬܘܢܝ ܕܩܝܬܘܢܐ, 'chambers of the grave'. It is quite possible that he is referring to actual burial chambers. This is perhaps intended to convey in a more stark and less diffuse way the dangers of youthful folly.

8:1

The Greek translator takes a different view of the Hebrew of v. 1 from that which is usually followed in both ancient and modern versions, as his text indicates, Ἐν τὴν σοφίαν κηρύξεις ἵνα φρονήσις σοὶ ὑπακούσῃ, 'You will call to wisdom, that understanding may answer you'. It would be possible to translate λα as 'proclaim wisdom', but, in the light of lb, it seems better to render it as 'call upon' (L.S. 949.II.3). Similarly ὑπακούσῃ could be translated 'be in subjection to' and was taken in this sense in MS 161 as the marginal note ἑπακολουθήσῃ, 'follow after, obey', indicates, but the translation offered above is to be preferred.

The translator has approached the syntax in a rather unusual, but apparently not impossible way. The emphatic Ἐν refers back to the vocative ὦ of 7:24 and continues the address found there. Kuhn (BWANT

Ch. 8:1

p. 88) wishes to emend $\Sigma\upsilon$ to $\alpha\upsilon$ but the general run of the translation goes against this. The fact that the verse can be viewed as being in the affirmative at all stems from the translator's understanding of the term $\alpha\lambda\eta$. Although basically an interrogative particle, it is noted in

BDB (p. 520.4.b.(β)) that 'it has a tendency to become little more than an affirmative particle'. It is frequently translated in the Septuagint by $\delta\omicron\upsilon$. Taking $\alpha\lambda\eta$ in this common affirmative or emphatic sense, the translator has read $\alpha\kappa\alpha$ as a second person imperfect form (Jaeger p. 60; Baumgartner p. 81; Barucq p. 86), rather than a third feminine imperfect with $\alpha\kappa\alpha$ as the subject.

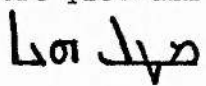
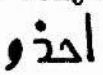
Following the interpretation of 1a where the young man is commanded to call to wisdom, 1b is viewed as the reciprocal, where wisdom or understanding gives its reply, 'that understanding may put forth its voice (to you)'. The translator renders the idiom $\alpha\lambda\eta$ $\alpha\kappa\alpha$ by 'answer' ($\delta\alpha\lambda\alpha\upsilon\sigma\upsilon\gamma$), viewing the utterance of 'understanding' as a reply to the young man's appeal in 1a. The indirect object $\sigma\omicron\iota$ is supplied by the translator to complete the sense and refers back to the emphatic $\Sigma\upsilon$ at the beginning of the verse. It is unnecessary to suppose, as Toy (p. 165) does, that the translator read $\alpha\kappa\alpha$ or anything similar.


Although the exegesis is unusual and interesting,¹ it does not relate readily to v. 4 where it becomes clear that it is in fact Wisdom itself which is making an appeal, 'to you, O men, I call ($\alpha\kappa\alpha$)'. The more usual understanding of v. 1, therefore, in which 'wisdom' is the subject of $\alpha\kappa\alpha$ is clearly to be preferred.

The Peshitta text of v. 1 reads : $\text{ܡܠܟܐ ܕܗܝܫܘܬܐ ܕܗܝܫܘܬܐ ܕܗܝܫܘܬܐ}$, 'wherefore proclaim wisdom and understanding will answer you'. While the Peshitta is clearly following the Greek, this is another interesting example where the Greek textual variants in 1a are reflected in the Peshitta text. The text form which the Syriac translator

¹ See Introduction p. xxiv.

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is following here is found in Codex 23 and minuscules, διο συ την σοφίαν κηρυξον, 'wherefore proclaim wisdom'. Comparison of the texts shows that the conjunction  corresponds to διο and the imperative  corresponds to κηρυξον (see Introduction p. xxxix).

The Targum follows MT apart from the representation of the interrogative particle הלא. For this term it reads 'wherefore' ( (היכנא), which is the same reading as the Peshitta (Maybaum, AWEAT p. 85; Pinkuss, ZAW p. 138), and is the only remaining trace of Syriac influence in this verse. It is not the case, as Baumgartner (p. 81) suggests, that both translators read לכן in the Hebrew. As noted above, the reading stems from those Greek MSS which read διο at the beginning of v. 1. This reading penetrated into the Peshitta, and from the Peshitta into the Targum. Codex 1106 corrects to the MT reading הלא.

vv. 2, 3

In the Greek, vv. 2 and 3 serve as motive clauses for the appeal to wisdom which the young man is commended to make in v. 1. The youth should obtain wisdom 'because she is upon the highest of the pinnacles' (2a) and also 'waits at the gates of the mighty' (3a). In the Hebrew these verses describe the location in which wisdom makes her appeal to men, i.e. the crowded streets and entrances, and are not intended as a comment on the lofty status of wisdom. The translator's view of the function of these verses may account in part for the significant divergence between the two texts in 3a where the Hebrew reads ליד שערים לפי קרת, 'beside the gates, in front of the town'. The Greek reads, παρα γαρ κυλαϊς δυναστων παρεδρευε, 'for she waits at the gates of the mighty'. As already noted, the translator is depicting the elevated status of wisdom as a motivation for the youth of v. 1. Nevertheless, while he presents the text in this way, that does not in itself account for the striking divergence in the Greek. The difficulty centres on the expression לפי קרת, and numerous emendations have been proposed to account for the Greek

Ch. 8:2,3

rendering. Skehan (p. 182) goes so far as to say that it may be impossible to recover the motivation behind the Greek reading. Kuhn (BWANT p. 88) suggested that δυναστων came from מַלְכִּיזֶדֶק (מַלְכִּי = 'overseer'). Schleusner (p. 305) thought that מַלְכִּי had been taken in the sense of 'that which is terrible or fearful', but מַלְכִּי has already been rendered by κυλαίς. Jaeger (p. 60) suggested emending the Greek to των ἄσπεων 'of the towns' instead of δυναστων, but this lacks MSS support. It is no help to note the word division as קָרַת מַלְכִּי מַלְכִּי, as Mezzacasa (p. 131) has, as this gives no explanation of the Greek reading.

Before resorting to emendation, however, some important points have to be considered in connection with קָרַת, 'town'. The word itself is somewhat unusual and of uncommon occurrence in the Old Testament. A Phoenician loan word (BDB p. 900; Albright, VTS III p. 9), it is found in only four other places in the Old Testament. Three of these occurrences are in Proverbs (9:3; 9:14, and 11:11) and elsewhere once only in Job (29:7). Of the instances in Proverbs it may be noted:-


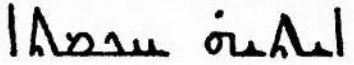
1. At 9:3, קָרַת is mistranslated, being read as a participle of קָרָא, 'call'.
2. At 9:14, the expression קָרַת מַרְמִי is translated inaccurately by 'openly in the streets'.
3. At 11:11a, there is a textual problem in the Greek, in that the half-line containing קָרַת is not represented in the texts of B, א, though found in other Greek MSS.

This suggests that the translator of Proverbs was puzzled by the word קָרַת which he tended to mistranslate, or obscure by paraphrase. Nevertheless, at 8:3, one has to give some account of how the translator arrived at the rendering found there. The paraphrase depicts wisdom in attendance at the houses of rulers (the verb παραδρῆσω found only here and at 1:21a, having the sense of 'attend upon' or 'frequent' (L.S. 1332)). The

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association of wisdom and the exercise of political power is an idea found a few verses further on in this chapter (v. 15), where the Greek reads, 'by me kings rule, and the mighty (οἱ δυνασταὶ) decree righteousness'. It is of interest that not only does the Greek, at v. 3, have conceptual links with the reading of v. 15, but the term δυναστης is common to both passages. The translator appears to have drawn on this important function of wisdom, which guides the counsels of the mightiest rulers, as a motivation for the inexperienced youth of v. 1, to seek wisdom for himself. (The similar line at 1:21 is a secondary insertion based on the reading here.) The Greek reading, therefore, bears no relation to the actual reading of the Hebrew text but has been determined by general exegetical considerations combined with the translator's ignorance of the meaning of קרה.

Lastly, other points to note in vv. 2-3 are some abbreviated renderings. There is no representation of צלי דרך (2a), which, on the basis of the Greek, Bickell (WZKM p. 98) likewise omits. It is unlikely that this expression was in fact lacking in the translator's text. It can be noted that the following phrase, בית נחילות, is so similar in meaning as to be virtually synonymous, and the translator has probably given an abbreviated rendering. One may compare the phrase מנזר פתחים in 3b, 'at the entrance of the portals', which is translated only by εἰσόδους, 'in the entrances'. (For δυνεῖται see note at 1:20.)

The Peshitta of 2a reads, 'for Wisdom is at the top of the heights'. The grammatical connection to v. 1 is exactly the same as in the Septuagint, in that v. 2 supplies a reason or motive for the command of v. 1. The Greek conjunction γὰρ is reproduced exactly in the Syriac by . The additional phrase , 'there is wisdom' or 'wisdom is', is almost certainly an expansion of the Greek term ἔστιν in the line, 'for she is (ἔστιν) at the highest points of the

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pinnacles'. The Syriac, therefore, may be viewed as a rendering of the Greek with the term **ܐܡܡ** added for clarity of expression.

In 2b, the phrases 'beside the way' and 'between the paths' are in inverted order in the Peshitta. It has been suggested above that the Syriac translator rendered the Greek version of 2a rather than the Hebrew. It is quite possible, therefore, that, reading the Greek for the whole line, he reproduced the abbreviated Greek text of 2b, which lacks an equivalent for **עַלִּי דֶרֶךְ**. Either the translator himself, or a subsequent copyist, reviewing the line against the Hebrew, noticed the omission, but in restoring **עַלִּי דֶרֶךְ** inserted it in the wrong place in relation to the exact word order of the Hebrew.

The Targum follows the word order of MT, but in common with the Peshitta it has the additional term **אִתְּהָ** - 'she is (אִתְּהָ) at the top of the heights beside the way'. The expression **אִתְּהָ** has entered the Targum through the Peshitta (cf. **ܐܠܗܐ**), which in turn relates back to the **ἐν ὕψει** of the Septuagint.

The Syriac translator offers an interesting interpretation of **לִפִּי** **קָרָא** in 3a. **לִפִּי** is taken literally as 'mouth' and **קָרָא** is related to **קָרָא**, 'call' (Baumgartner p. 82; Pinkuss, ZAW p. 138), 'beside the gates she (i.e. Wisdom) calls with her mouth (**ܕܡܡܬܐ ܡܢܐ**)'. By reading the text in this way, the translator creates parallelism with 3b, 'at the entrances of the gates she cries aloud, saying'. A similar treatment of **קָרָא** can also be found in both the Septuagint and Peshitta at 9:3. It should perhaps be stressed that the form **ܡܢܐ** can only be read as a participle of **ܡܢܐ** and cannot be read as a noun meaning 'town' or 'village'. The Syriac equivalent of the Hebrew **קָרָא** and Aramaic **ܩܪܝܐ** is **ܡܢܐ**, **ܡܢܐ** (Thes.^{Syr.}/3718). It is unnecessary to suggest, with Vogel (p. 53) that the Syriac translator actually read **ܩܪܝܐ**. The texts of Walton, Lee and Ambrosianus read **ܩܪܝܐ** after **ܡܢܐ**,

¹ Thus also Di Lella's text (Ms. 7a1)

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thus, 'at the entrances of the gates of the citadels she cries aloud and says'. This additional term is a harmonisation with the similar text at 1:21b (Pinkuss, ZAW p. 138), which contains the phrase, 'at the entrances of the gates of the citadels (**בְּחַיְתָּא**)'. Since harmonisations of parallel texts is a characteristic of the translator, the shorter text in the Urmiah¹ edition at 8:3b is probably the result of a later correction to MT (see Introduction p. xxxix). (For **מִלְאֵהָ** see note at 1:20.).

The Targum, which is virtually identical with the Peshitta, is skillfully corrected to read **בִּפְתַּח דְּקָרְיָא** (Lagarde) (Miqraoth Gedoloth, **דְּקָרְיָא**), 'at the entrance of the town', agreeing exactly with MT. Codex 1106, however, reads **קָרְיָא** as in the Peshitta. The dependence of the Targum on the Peshitta is demonstrated in the translation of **חֲרָנָה** by **וַאֲמָרָא**, 'cries aloud and says', which is exactly the same as the Peshitta **מִלְאֵהָ : סִמְלָא**.

vv. 4, 5

To obtain a balanced rendering, the Greek translator supplies a verb in 4b as a parallel to **קָרָא** / **παράκαλω** in 4a, **καὶ προείμαι ἔμην φωνῇ υἱοῖς ἀνθρώπων**, 'and I utter my speech to the sons of men'. This is a translational device to produce a smoother reading.

In 5b there is a problem relating to the translation of **הִבִּינֵנוּ לֵב**, literally, 'understand perception'. This phrase is rendered in the Greek as **ἐνθεσθε καρδιαν**. This expression is not easy to translate. The verb **ἐντίθημι**, in the middle voice means 'to put in/on' or 'to store up' (L.S. 576). Like its Hebrew equivalent, **לֵב**, **καρδιαν** must have the sense here of 'mind' or 'perception' (cf. L.S. p. 877.I.3). The Greek, translated literally, therefore, would read, 'put on mind', which could perhaps be rendered more freely as 'acquire perception'.

Jaeger (p. 61), Hitzig (p. 72), Lagarde (p. 27), Baumgartner (p. 82), Bickell (WZKM p. 98), Toy (p. 166), Müller-Kautzsch (p. 41), Kaminka (HUCA

¹ Mss. 6h16, 7h6, 8a1, 9c1, 9l5, 10c1.2, 10h1, 11c1, 11l4.5

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p. 176), Wutz (BWAT p. 243), Gemser (p. 44), Ehrlich (p. 39), and BHS, suggest that the Greek ἐνθεσθε indicates that the translator read הכינו rather than הנינו, and this would produce the known Hebrew idiom להכינו, 'pay heed' (BDB p. 466, Hiphil 3). Toy, Ehrlich and McKane (p. 345), however, note that להכינו makes for poor parallelism. In addition, appeal to the Greek has to be viewed with caution. The phrase ἐνθεσθε καρδιαν has no idiomatic sense such as להכינו does. The verb ἐνθεσθε is of infrequent occurrence in the Septuagint and is not found as a translation of the root כן in any of its forms. It is no less probable that ἐνθεσθε καρδιαν is an attempted rendering of הנינו rather than of להכינו. McKane (p. 43) suggests that the translator is avoiding a repetitious rendering of הנינו in 5a/5b.

The Syriac translator alters the grammatical connection between vv. 4 and 5 by making the latter a final clause. In this way, v. 5 follows as a consequence of Wisdom's appeal, ^{thus,} 'that the simple may understand (ܐܠܡܝܬܐ ܕܥܠܡܐ) subtlety'.

The awkward phrase להכינו is apparently dealt with by making לב the instrument of perception rather than the object of perception as in the Hebrew, 'and that simpletons may perceive with their mind' (ܐܠܡܝܬܐ ܕܥܠܡܐ). Nevertheless, the Syriac is ambiguous in that the expression ܐܠܡܝܬܐ ܕܥܠܡܐ can, on occasion, take a direct object, e.g. ܐܠܡܝܬܐ ܕܥܠܡܐ ܕܡܠܐ 'I reviewed the people' (Thes. ^{Syr.} 2628). However, the English-Syriac Lexicon (p. 377) cites a similar phrase to that of the Proverbs text ܐܠܡܝܬܐ ܕܥܠܡܐ, 'lest they should perceive in their heart'. This lends some support to translating the expression at 8:5 in much the same way.

The Targum reproduces MT in vv. 4-5 apart from להכינו for which it offers the same reading as the Peshitta, 'and let fools perceive with their minds (ܐܠܡܝܬܐ ܕܥܠܡܐ)', thus Levy (Vol. II p. 162). MS 1106

¹ The reading ܐܠܡܝܬܐ ܕܥܠܡܐ — Mss. 8a1, 12a1 fam, Lee and Walton, is almost certainly secondary (cf. Targum ܐܠܡܝܬܐ ܕܥܠܡܐ)

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reads ׀׀׀׀׀, i.e. Peal, but the reading of the editions is to be preferred.

vv. 6, 7

The Greek translator understands ׀׀׀׀׀ (6a) as 'princely' or 'majestic things' (cf. BDB p. 618.5) thus, σεμνα, 'majestic things', and makes no attempt to relate the form to ׀׀׀ in its sense of 'straight', which might have been suggested by the parallelism with 6b (Ewald p. 117, cf. Hitzig p. 72).

For 6b ׀׀׀׀׀ ׀׀׀׀׀, literally, 'and the opening of my lips is rectitude', the Greek reads, καὶ ἀνοίσω ἀπὸ χειλέων ὀρθὰ, 'I will utter straight things from my lips'. The translator has correctly interpreted the opening of the lips as speech, the form ἀνοίσω being the future of ἀναφέρω. From its basic sense of 'bring up/offer up' ἀναφέρω came to be used of speech, though mainly in the Middle voice, as is attested in various Alexandrian Poets (L.S. 125). The variants ἀνοίγω in A and minuscules or ἀνοίξω in MS 23, representing the present and future tenses respectively of ἀνοίγω, 'open' are possibly attempts to produce a more exact rendering of the root ׀׀׀ in the sense 'open' (׀׀׀׀׀ may have been read as a participle (cf. Oort, TT p. 399)), or they may be the result of confusion with the similar looking form ἀνοίσω. Wutz (BWAT p. 24) suggests that the forms ἀνοίσω and ἀνοίγω have been confused because of the similarity of ׀ and ׀ in script. To make sense of the sentence employing the root ἀνοίγω it would be necessary to attribute to it its metaphorical usage, 'disclose' or 'unfold' (L.S. 145.I.2).

In considering the translation of ׀׀׀׀׀ by ὀρθὰ, 'straight things', one has to bear in mind that ׀׀׀׀׀ is never translated correctly in Proverbs as 'rectitude' (see note on ׀׀׀׀׀ at 1:3). It should also be noted that ׀׀׀׀ is translated simply by χειλέων, i.e. lacking the personal pronoun. This could suggest that the translator read ׀׀׀׀׀ ׀׀׀׀׀ instead

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of מִשְׁרֵי מִפְתִּי as in MT. That the translator actually read מִשְׁרֵי is strongly suggested by v. 9, where מִשְׁרֵי does occur and is translated by ὁρθα.

In 7a an interesting slant of interpretation can be detected in the rendering of מִפְתִּי, 'utter', by μελετησει, 'proclaim'. While the verb μελετω is commonly used of delivering speeches, it also has the notion of exercising or training oneself in various activities, including that of delivering speech (L.S. 1096). Thus, in the context of 7a, 'for my mouth will proclaim (μελετησει) truth', personified Wisdom not only utters truth, but is continually engaged in the pursuit of truth by rigorous application and discipline.

The translator reads the Hebrew of 7b with a different vocalisation from that found in MT, 'wickedness is an abomination to my lips' (מִפְתִּי). This appears in the Greek as 'an abomination before me are false lips' (χειλη ψευδη). This would suggest that the translator took the last two words of the line to be in a construct relationship, רִשְׁעֵי מִפְתִּי, 'lips of wickedness'. Lagarde (p. 27), Oort (TT p. 399) and Baumgartner (p. 83) suggest that the Greek read מִפְתִּי וְחוֹצֵבֶתָּה (cf. also Van der Weiden p. 76, מִפְתִּי וְחוֹצֵבֶתָּה). Toy (p. 166) and BHS, also Steuernagel (p. 289), suggest the translator read רִשְׁעֵי מִפְתִּי לִי וְחוֹצֵבֶתָּה. In essence, Jaeger (p. 61) noted both of these suggested variations. However, the fact that the translator fills out the line somewhat by the addition of the phrase ἐναντίον ἐμοῦ, 'before me', should suggest caution in accepting his reading of the Hebrew. His vocalisation and letter division of מִשְׁרֵי מִפְתִּי in the preceding line is almost certainly incorrect, and, since מִפְתִּי is a key term in both these expressions, which serve as antithesis to each other, this would further weaken acceptance of the Greek reading. Ehrlich (p. 40) also rejects the Greek as destroying the parallelism with 7a (presumably מִפְתִּי).

A trace of Greek influence can be found in the Peshitta in the

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opening expression of 6a, שמעני, 'hear me', which exactly parallels ἐλθούσατε μου. The Syriac translator, however, produces his own rendering in the rest of v. 6, Septuagint influence being absent until 7b.

The difficult word נִינִי (6a) is translated by ܐܝܢܝܢ, 'truth'. In relation to matters of belief, ܐܝܢܝܢ not only means what is true, but also what is orthodox, e.g. ܐܝܢܝܢ ܐܡܡܬܐ, 'orthodox faith' (Thes./4302). The singular form at 8:6a would suggest that the translator has seen in נִינִי a parallel to ܡܝܫܪܝܢ (Syriac ܡܫܪܝܢ, 'rectitude'), and has invested it with much the same sense as 'that which is straight or correct'. The meaning 'straight' or 'correct' can also be related to נִי in the sense of 'something that is straightforward' or 'something which faces straight ahead'. In contrast, Pinkuss (ZAW p. 138) suggests that the translator has related נִי to the sense of 'being clear' or 'manifest' thus, presumably, 'true'.

In 7a הִנֵּה is translated by ܠܐ, 'muse/consider'. This is a sense which the root הִנֵּה can itself take (BDB p. 211). An example with this meaning can be found at Proverbs 24:2 where the Syriac offers the same translation as at 8:7.

The Syriac rendering of 7b, 'unclean before me are false lips' is based directly on the Septuagint. This is indicated not only by the phrase ܐܠܬܝܬܝܢ ܐܡܪܝܢ, which corresponds to the Greek, καὶ ἄληθευς but also the term ܡܕܡܐ, which corresponds to the expression ἐναντίον ἐμοῦ.

These verses again demonstrate the alternation in the Syriac between independent translation of the Hebrew and utilisation of the Septuagint (see Introduction p. xxxvii).

Apart from the suppression of the pronoun object 'me', the Targum in 6a offers the same translation of the Hebrew as the Peshitta. In particular the word שְׁמַעְנִי, which translates נִינִי, represents only a

Ch. 8:6,7,8,9,10,11

slight spelling variation of the Syriac **ܠܐܝܝܪ**, and may be attributed with the same meaning.

The Targumist is independent in 6b where he renders **פּתַח**, 'opening' by **לִלְמַד**, 'speech'. In this way he creates an obvious parallel between **אֲנִי אֶלְלֵךְ**, 'I speak' (6a) and **לִלְמַד פִּי**, 'speech of my mouth' (6b).

In v. 7, the Targum follows the Peshitta in translating **וְהָיָה** by **אֲנִי**. Otherwise the Targum follows MT. Perusal of these points shows the Targumist to be continually utilising the text of the Peshitta, but, at the same time, correcting it to agree with MT as closely as possible.

vv. 8, 9, 10, 11

Verses 8-9 of the Greek present a close literal translation of the Hebrew. This itself is so rare as to be worthy of note.

In 10a the absence of the possessive pronoun in the phrase **λαβετε παιδειαν**, 'receive instruction' (Hebrew **קַח מִנִּי**) has some force. The Greek translator, in other contexts, tends to add the possessive pronoun (3:21; 4:13), or moralising adjectives (2:11; 5:2), to wisdom words to soften their ethical neutrality and relate them closely to the wisdom teacher. The example of additions cited at 4:13 is of particular relevance, since it likewise relates to **מִנִּי**. The Hebrew **קַח מִנִּי** is translated **ἐκλάβου ἐμης παιδείας**, 'lay hold of my instruction'. That the suffix on **מִנִּי** at 8:10a is not represented in the Greek is inconsistent with an observed characteristic and interest of the translator, and this would support the view that his text read only **מִנִּי** (Jaeger p. 61; Oort, TT p. 399; Toy p. 166; Müller-Kautzsch p. 41; Steuernagel p. 289; Ehrlich p. 40). Baumgartner p. 83 takes the view that the translator suppresses the suffix on **מִנִּי** to produce parallelism with **נָתַן** of 10b. Suppression of the suffix, however, is unlikely, for the reasons noted above.

Some Greek texts have a doublet of 10b which appears in two basic forms as, **ἀνθαιρεισθε δε αἰσθησεις / αἰσθητιν χρυσιου καθαρου**, ¹ 'choose perception more than pure gold', or **ἀντεπειδεσθε/ἀνταναρεισθε δε**

¹ cf. MSS 103, 106, 248, 253.

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αἰσθησεῖς/αἰσθησιν/αἰσθησεῖ χρυσοῦ καθαροῦ, ¹ 'resist the perception of fine gold'. (The dative can be used after ἀντεπειδω as 'offer resistance to' .)

The first of these two versions is probably the more original (Jaeger p.61 , Lagarde p. 27), as it fits the context of vv. 10-11 where instruction knowledge and wisdom are all compared favourably with silver, gold and jewels. (Rahlfs prints the first version in his text and it is also found in the Peshitta). The second form, which is a warning against the perception of, and thus, presumably, the desire for wealth, has arisen from misunderstanding of the meaning of the earlier version. Instead of reading αἰσθησεῖς χρυσοῦ καθαροῦ as the construction employing the genitive of comparison, 'perception more than pure gold', some copyists have read a straightforward genitive, 'perception of pure gold'. Viewing the reading as a warning against looking at gold, a suitable verb was substituted for ἀνθαίρεσθε, possibly ἀνταναιρεσθε which is very similar in appearance. The meaning of ἀνταναιρεω is not altogether appropriate, however, having the sense of 'cancel' or 'strike off (a list)'. Possibly ἀντεπειδω was later substituted for this as giving a better meaning, 'resist'. While Fritsch (JBL p. 180) designates the second line of the doublet as 'Old Greek', he fails to deal with the problem that the text in this line is itself unstable. The view that the first line of the doublet is Hexaplaric is purely hypothetical (see Introduction p. iiiff.).

There are a number of minor variations of both of these readings, including that of A, ἀνταναιρεισθαι ἐσθησιν χρυσοῦ καὶ ἀργυρίου, 'to resist the preception of gold and silver'. In this variation, the introduction of the term 'silver' is referring back to the contrasted silver (and gold) of 10a.

In v. 11, מִן הַבְּרִיטִים is translated, as always in Proverbs, as 'precious stones' (λίθων πολυτελών, see note at 3:15). This has some bearing on

¹ cf. MSS 252, 254, 260, 295.

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the interpretation of 11b in that כָּל חַפְצִים, 'all things to be desired' (BDB p. 343) is rendered as παν δε τιμον, 'every precious thing'. The Greek translator has produced a stronger parallelism than the Hebrew with this contrast of 'precious stones' and 'every precious object'. (For the suggestion that חֶפֶץ has been read as 'object' see 3:15.)

In the Peshitta, v. 8 follows MT closely, but some interpretative elements can be observed in v. 9. The word נִכְחִים, 'straight' in the phrase 'they are all straight to him who understands' is translated by **المّتن**, 'manifest/evident/revealed', thus, 'they are all evident to whoever understands them'. In this interpretation, however, the translator has stated the obvious. To anyone who understands the words of Wisdom, they will of necessity be evident.

The translator paraphrases 9b to some extent, which he gives as, 'they are straight to whoever is willing to know them' (**لا احدا**) or 'to those who are willing to know them' (**لا احدا**) or 'to those who are willing to know them' (**لا احدا**). It appears to be the intention of the translator here to make the point that the acquisition of knowledge is not a chance or casual affair, but the produce of an act of will.

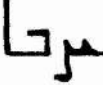
The Targum is strongly influenced by the Peshitta in both of the points noted above. The two versions have basically the same text in v. 8, e.g. an 'and' connection at the beginning of the verse, absent in MT, and the rendering of נִכְחִים as **פיתולא ועיקומא / פתולא ועיקומא**. The Targum reading of 9a, 'and they are all evident to the man who understands (**וליינ לאינש דמתביין**) is a slight variation of the reading of the Peshitta.

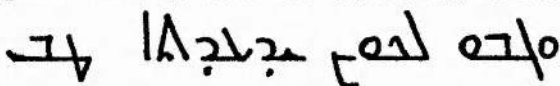
A similar relationship can be noted in 9b where the Targum reads, 'and (they are) straight to those who take pleasure in knowledge' (**לאילין**) (**דנאין בידיעתא**). The Targum reading is a modification of the Peshitta

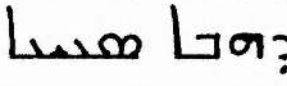
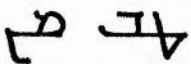
¹ Ambrosianus, Di Lella (Ms 7a1), Lee and Walton.

² Urmiah, Mss 6h16, 7h6, 8a1, 9a1, 915, 10c1-2, 1011, 11c1, 114-5.

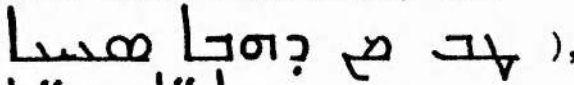
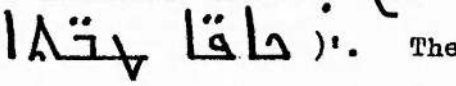
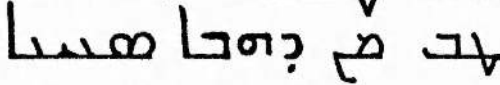
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where  /טָקַח has been taken in the sense of 'take pleasure in' rather than in its auxiliary sense of 'be willing', as in the Syriac.

The Peshitta in v. 10 has a Greek form of text. In 10a it agrees with the Greek in that the suffix on מוֹסֵרִי is not represented. The most striking aspect of the similarity of the two texts, however, is found in 10b where the Peshitta has for its text part of the doublet found in a few Greek minuscules. The Syriac reads 

, 'and choose knowledge more than pure gold' (for  = 'more than' cf. Thes.^{Syr.}/1438). This is the same reading as ἀνταρραίσθε δε ἀσθηταί/ἀσθητιν χρυσίου καθαρόν,

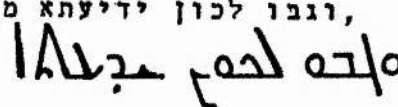
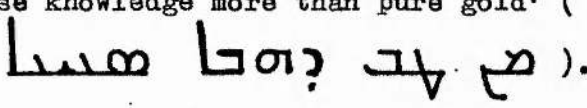
'choose perception more than pure gold' (MSS 106, 248 and 253) (see Introduction p. xxxix). The interesting aspect of this correspondence is that, whereas in the Greek, this reading is part of a doublet where a literal translation of the Hebrew can also be found, in the Syriac this reading is the sole representation of 10b of the Hebrew. It is unlikely that the translator's Greek text lacked the other half of the doublet, since no MS preserves such a text form on its own. The Syriac version of 10b is the result either of a misreading or, as is more likely, is an edited form of the Greek, reflecting the Syriac translator's preference of expression. (For the suggestion that part of the doublet may appear in 11a, see below.) The translator may have made use of the Septuagint at this point because of difficulty with the word מִן which is of relatively rare occurrence, but this can be no more than a guess.

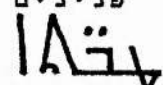
The Peshitta has an additional element in 11a which reads, 'for wisdom is better than fine gold ()', and better than precious stones (). The additional words,  are exactly the same as the last four words of 10b (Hitzig, Introduction p. xxviii; Baumgartner p. 84; Pinkuss, ZAW p. 139). This is either a dittography, or part of the

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doublet found in the Greek, but appearing in a fragmented and disordered way. Such disordering has been observed on occasion when the Syriac translator utilises Greek material (cf. 1:27; 6:7).

The translation of פנינים as 'precious stones' is following the Greek λιθων πολυτελων. For the translation of 11b, the note at 3:15 may be consulted.

The Targum in v. 10 is almost identical with the Syriac, not only lacking the suffix on מוסרי, but also reproducing the line of the Greek doublet preserved in the Peshitta, ונבון ידעתא מן דהבא סנינא, 'choose knowledge more than pure gold' (). .

Similarly, in v. 11, the rendering of פנינים as 'precious stones' (כפי סתא) is following the Syriac  . The translation of 11b as 'nothing at all (כל מדעם לא) is equal to her' is only a slight variation of the Syriac rendering incorporating the ' כל ' of MT. A point of difference between the two texts in v. 11 is that the additional Syriac phrase 'more than fine gold' (11a) is not reproduced in the Targum, indicating that the Peshitta text has been edited with reference to the Hebrew.

v. 12

This is the only place in the Septuagint where שרמה, 'shrewdness' is translated by βουλη, 'counsel'. Elsewhere in Proverbs (1:4; 8:5), the translator uses πανουργια, 'cunning', which is closer in meaning to the Hebrew term. The use of the somewhat milder term 'counsel' in this passage may be due to the fact that Wisdom's character is being directly described. The translator perhaps felt that πανουργια was a rather doubtful characteristic to apply to personified Wisdom (Oort, TT p. 399).

For 12b the Greek reads, 'I call upon (ἐπεκαλεσάμην) knowledge and understanding' or perhaps 'I call knowledge and understanding by name'.

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There is no other instance in the Septuagint where $\kappa\iota\delta$ is translated by $\epsilon\pi\iota\chi\alpha\lambda\epsilon\omega$. Probably for this reason, Jaeger (p. 62) wishes to emend the Greek to $\epsilon\pi\epsilon\kappa\tau\eta\sigma\mu\eta\nu$, 'gain, acquire' from the root $\epsilon\pi\iota\chi\tau\alpha\sigma\mu\alpha\iota$, and is followed in this by Baumgartner (p. 85). This in itself is unlikely in that the verb is found nowhere else in the Septuagint. The determining factor in the Greek rendering may be the attempt to emphasise the close association of Wisdom with the attributes of counsel, knowledge and understanding. Not only is Wisdom depicted as sharing the same dwelling as counsel, but the use of the verb $\epsilon\pi\iota\chi\alpha\lambda\epsilon\omega$ could suggest that Wisdom has the same 'family name' as knowledge and understanding (L.S. 635.III) and is thus linked by ties of kinship. It is unwarranted, however, to suggest that the translator may have read, 'I am found a kinswoman of discretion' ($\eta\gamma\tau\iota\mu\iota\mu\iota\kappa - \text{BHS}$). The Greek translator clearly read $\eta\gamma\tau\iota$ as in MT, as is indicated by $\kappa\alpha\iota\ \gamma\omega\omega\sigma\iota\nu$. The treatment of $\eta\gamma\tau$ and $\mu\iota\mu\iota\kappa$ as separate attributes may be viewed as no more than a simplification of the Hebrew construct relation. Referring to the same BHK/BHS footnote, it may also be added that the middle form of $\epsilon\pi\iota\chi\alpha\lambda\epsilon\omega$ has the active sense 'invoke', and does not support the emendation $\kappa\iota\delta$.

The additional line found in some texts is a repetition of 11a. Being in the third person, it is inappropriate to include it in a first person speech of Wisdom.

The Syriac translator has a striking interpretation of v. 12, which reads, 'I Wisdom created (ܐܒܪܐ) shrewdness, I acquired (ܠܡܕ) knowledge and intelligence'. (This reading is adopted in La Sainte Bible p. 810). The verbs used can be related to some extent to those in the Hebrew text. Thus קבע in the Piel can have the sense 'establish' (BDB 1015, Piel I), overlapping in a measure with the meaning of בא 'create'. Similarly, קנה can take the sense 'acquire' (BDB 592.I) and thus coincide in meaning with למד . Nevertheless, one feels that the

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translator is ignoring the plain meaning of the text and is injecting a high degree of interpretation into it. Certainly in 12a, the Masoretes read שִׁנְתִּי as a Qal and not as a Piel form, and nowhere else in Proverbs is שָׁנַן translated by **גָּזַל**. The Syriac translator did not, however, read קִנִּיתִי as is suggested by Oesterley (p. 58), nor הִכְנִיתִי, Hiphil of **קָנָן**, as suggested by Pinkuss (ZAW p. 139). The probable reason for the stress placed on the creative activity of Wisdom in bringing into being shrewdness and knowledge, etc., is almost certainly the proximity of the account of Wisdom's own beginnings at v. 22ff (Syriac 22a, **מִלָּא** **גָּזַל**, 'the Lord created me'). Just as Wisdom is the product of God's creative activity, so shrewdness (**לִמְסָא**), knowledge (**לִבְיָא**) and intelligence (**לִמְסָא**) are viewed as products of Wisdom's creative force.

The Targum is identical with the Peshitta in 12a, thus reading **בְּרִית** for שִׁנְתִּי. In 12b, however, **אִמְרָא** is rendered by its Aramaic equivalent as **מִשְׁכַּח אִמְרָא**. The process of harmonisation or correction to MT can be seen in 12a also in one of the editions. Instead of **בְּרִית** Miqraoth Gedoloth reads, 'I Wisdom dwell (**בְּרִית**) with shrewdness'. This is a clever but thinly disguised correction of **בְּרִית**, to produce a reading in exact agreement with the Hebrew.

The omission of **וְדַעַת** (Aramaic **וְדִיעָתָא**) in some Targum texts, including that of the edition of Lagarde, must be accidental in origin.

v. 13

In 13a it is clear that the Greek translator has taken **שׁוֹאֵת** as a third person feminine singular or feminine participle with **יִרְאָה** as subject, and not as an infinitive construct as pointed in MT, thus, 'the fear of the Lord hates (**μισεῖ**) unrighteousness'. This is a technical matter stemming from the translator's unpointed text. Reading **שׁוֹאֵת** in this way, however, has an effect on the translator's view of the word division in the

Ch. 8:13

line. He takes וַיִּקַּח וַיִּשְׂא וַיִּשְׁאָה, 'guilt and arrogance and the way of evil' as objects of שָׂא/μισε, reading them with the first part of the line. In English translation they are usually read with the second half of the line and viewed as objects of שָׂא. In addition to this, וַיִּשְׁאָה 'evil way' is also read as if it had a plural form, ὁδοὺς κνηρῶν, 'ways of the wicked'.

A more substantial change is found in the rendering of the last three words וַיִּשְׂא תְהִפְכּוֹת שָׂא, 'and perverted speech I hate', as μεμίσχα δὲ ἔγωγε δειστρομμενῶς ὁδοὺς κακῶν, 'I hate the perverted ways of the wicked'. The first point to note in this rendering is that ὁδοὺς κακῶν is an exact parallel for the earlier phrase ὁδοὺς κνηρῶν, which itself represents a modification of the Hebrew text on the part of the translator. There seems little doubt that there is an intentional interplay of the two expressions (Barucq p. 88). This observation makes it unlikely that the Greek should be emended to δειστρομμενῶς λόγους as proposed by Kuhn (BWANT p. 88). The same may be said of the suggestion of Oort (TT p. 397) who thought that אִי was read instead of פִּי, and that וַיִּשְׁאָה stood after תְהִפְכּוֹת.

A second point to note in connection with the interpretation of פִּי, 'speech' by the very general term 'ways' is that a similar rendering is given in an earlier passage (6:12), where הוֹלֵךְ עִקְשׁוֹת פִּי, '(he) goes about with crooked speech' is translated as κρηενται ὁδοὺς οὐκ ἀγαθὰς, 'he traverses ways that are not good'. It seems that crooked speech and wicked ways were so closely associated with each other in the mind of the translator that the latter expression was considered virtually synonymous with the former. Lagarde (p. 27) makes the rare concession that the translator has 'expounded' the Hebrew rather than translated it.

Codex 23 and minuscules which add καὶ στόμα ἀκίστον at the end of the line, give a literal rendering of פִּי, but the addition is clearly

Ch. 8:13,14,15,16

secondary.

The Peshitta, like the Greek, takes 𐤍𐤋𐤖 as a third person feminine singular, or feminine participle. It has the same word division as the Greek, in that 'pride and arrogance and the way of evil' are regarded as objects of 𐤍𐤋𐤖. ¹𐤍𐤋𐤖 of Lee and Walton has been influenced by ὁδους κνηρων. The reading ²𐤍𐤋𐤖 follows MT. In 13a the Peshitta follows the Hebrew.

The Targum has the same text as the Peshitta. This obvious fact is apparently ignored by Kaminka (HUCA p. 180) who draws attention rather to the similarity of Targum and Septuagint in the readings 𐤍𐤋𐤖 and μισει, and sees this as evidence for a direct relationship between the two texts. As in the vast majority of instances, the mediating role of the Peshitta offers a more satisfactory explanation of such correspondences rather than the difficult and somewhat strained hypothesis of the priority of the Targum.

vv. 14, 15, 16

The word 𐤍𐤋𐤖 is not easy to translate (McKane p. 282). The Greek rendering ἀσφαλεια, 'security/steadfastness' is in line with other renderings of this term in Proverbs and Job (see note at 2:7), and has possibly been determined to some extent by the parallel term 𐤍𐤋𐤖/𐤍𐤋𐤖, 'strength' in the following line.

In 14b the difficult pronoun 𐤍𐤋𐤖 is translated by ἐμῇ in the same way as the term 𐤍𐤋𐤖 in 14a and 14b, thus, ἐμῇ φρονησις, ἐμῇ δε ἰσχυς, 'understanding is mine and strength is mine'. There is little reason, however, to think other than that the translator has simplified a difficult reading (Robert, RB p. 186; Gemser p. 44; McKane p. 347). The literal ἐγὼ φρονησις of Codex 23 is a later correction to the reading of MT. The Greek is followed by Oort (TT p. 401), Toy (p. 171), Müller-Kautzsch (p. 41), Steuernagel (p. 289) and BHS, i.e. reading 𐤍𐤋𐤖.

¹ Mss. 12a1 fam.

² Ambrosianus, Urmiah, Di Lella (Ms. 7a1)

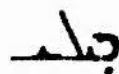
Ch. 8:14;15;16

Verse 15 is reproduced literally. The translation of רָפְּקוּ by γραφουσιν is particularly appropriate, since this verb is attested in the sense 'inscribe' or 'propose a law' (L.S. 360.II.6), which is precisely the usage of רָפְּקוּ in this passage (BDB 349.4).

In 16a, 'through me nobles are exalted' (μεγαλυνονται), the translator has read in רָב not a reference to the governing function of a noble, but a description of the status of being a noble. This is rather unexpected since one would have thought that the similar thought in 15a, $\text{דִּי' עִמּוֹ בַּשִּׁלְטָנִּים בַּשִּׁלְטָנִּים}$, 'through me kings rule', would have guided the translator's understanding of 16a. A less significant point to note is that the translator has preserved the phonetic effect of רָב רָבִים in $\text{μεγιστανες μεγαλυνονται}$, as also that of רָבִים רָבִים in $\text{βασιλεις βασιλευουσιν}$ (15a) (Gerleman, LUA p. 13).

The Hebrew and Greek texts differ in 16b. The Hebrew reads $\text{רָבִים וְרָבִים כָּל הַמְּשִׁיבִים}$, literally, 'and rulers, all the prescribers of righteousness'. The phrase $\text{רָבִים וְרָבִים כָּל}$ is intended as a parallel to רָבִים וְרָבִים in 15b. The Greek version of 16b reads, $\text{και τυραννοι δι' εμου κρατουσι γης}$, 'and rulers through me govern the earth'. Many Hebrew MSS agree with the Greek in reading רָבִים instead of רָבִים . There is a strong possibility, therefore, that the Greek reading is based on a genuine variant reading in the Hebrew text. (Gemser p. 44, here favours רָבִים with the Greek). It is unclear, however, how the translator derived δι' εμου κρατουσι from $\text{רָבִים וְרָבִים כָּל}$. While emendation of the Hebrew text has been suggested, (Kuhn, BWANT p. 16, reads רָבִים instead of כָּל . Toy p. 171 reads רָבִים along with Steuernagel p. 289 and BHS; similarly Power, p. 19 and p. 106), it is no less likely that the translation is free, being influenced by the models $\text{דִּי' עִמּוֹ ... βασιλευουσιν}$ (15a) and $\text{דִּי' עִמּוֹ ... μεγαλυνονται}$ (16a).

The Peshitta in 14b has the same reading as the Greek



וְהָיָה כֹחַ מִי וְהָיָה מִי, 'understanding is mine

and strength is mine'. With the high incidence of Greek influence in the Peshitta, it is likely that the translator has used the Septuagint here to deal with the difficult problem of אֲנִי בִינָה.

The Targumist avoids the difficulty of 14b by translating only the first particle 'לִי' and making all the following attributes dependent on this, 'mine (לִי) are intelligence and counsel and understanding and might'.

In vv. 15 and 16 the Peshitta follows MT.

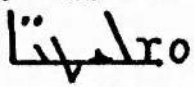
There is difficulty with 15b of the Targum which, following the text of 1106 reads, וְשָׁלִיטִינִי מְשִׁיחִין בְּזִקְוֹתָא, 'and rulers are anointed with righteousness' (Jastrow p. 1583). The rendering is entirely free.

Anointing has suggested itself to the translator because of the close association of this act with the exercise of kingly office. Pinkuss (ZAW p. 140) renders 'leaders speak' i.e. command 'with righteousness', which possibly would relate the Targum to MT's יִחַקְקוּ, or מְשִׁיחִין to the root

שִׁיח, following Levy (Vol. II p. 475), 'rulers converse about righteousness'. The problem with this suggestion is the construction with 'ב'.

Kuhn (BWANT p. 105) wishes to read מְחַסְנִין, rendered as 'rule',

but this actually means 'to be strong' rather than 'to rule', so that the sense is poor.

The Targum text in the editions has been further complicated by various corruptions. The text of Lagarde reads, וְשָׁלִיטִי אֲנִי מְשִׁיחִין בְּזִקְוֹתָא. This is basically untranslatable. That וְשָׁלִיטִי אֲנִי is a corruption of וְשָׁלִיטִינִי is strongly supported by reference to the Peshitta, which has the same term,  (Levy, Vol II, p. 485) (see Introduction p. xxxvi). The reading of Miqraoth Gedoloth אֲנִי מְשִׁיחִין בְּזִקְוֹתָא, 'and I (i.e. Wisdom) anoint rulers with righteousness' is a rationalisation of the corrupt type of reading found in Lagarde (Jastrow p. 1583). אֲנִי

has been taken as the first person pronoun and the subject of the following

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participle, which has been brought into agreement with it.

vv. 17, 18

The Greek and Hebrew texts differ little in v. 17. The Greek follows the Qere יִנְא in 17a, but this is necessary in any case to produce sense.

In 17b, literally, 'those who seek me will find me' (יִנְאֵנִי), the suffix on the last verb is apparently not reproduced in the Greek, which reads οἱ δὲ ἐμὲ ζητοῦντες εὕρουνσιν. It seems likely that ἐμὲ serves as an object for both ζητοῦντες and εὕρουνσιν, so that one might translate as expected, 'those who seek me will find me'. In some MSS (A and minuscules), however, the apparent lack of an object for εὕρουνσιν has resulted in the interpretative addition, χάριν, being appended to the verse as a supplied object, 'those who seek me will find grace'. (One may compare v. 21, where ἀγαθὸν is added as an indirect object after κἴνα / ἐμπλήρω).

In 18b the difficult phrase פֶּנִּי יָיָ, 'enduring wealth' is translated as κτήρις πολλῶν, 'possession of much'. It has been suggested that the Greek should be emended to read κτήρις καλαίων, 'possession of ancient things' (Grabe, see apparatus in HP¹ and Rahlfs). This is an interesting emendation. It produces a sense close to the Hebrew in that פֶּנִּי has the connotation of something that is venerable or valuable because of its ancient or long-standing nature (BDB 801). There is also the fact that καλαίος is used to translate the Aramaic equivalent פֶּנִּי at Daniel 7:9, 13, 22, in both the Septuagint text and that of Theodotian.

Against the emendation, it must be noted that פֶּנִּי or פֶּנִּי is found only here and at Isaiah 23:18 in Biblical Hebrew. The meaning of פֶּנִּי may well have been obscure to the translator and the interpretation 'possession of many things' looks very much like a free rendering based on the parallel term 'riches' (רִשְׁוֹ / κλουτος) in 18a.

¹ Holmes and Parsons.

Ch. 8:17,18,19,20,21

The Peshitta follows MT closely in vv. 17-18. A minor problem exists in 17a, ܐܢܝ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ, 'I love those who love me', in that one of the pronouns (ܐܝܬܝܢ) is superfluous, and one or other should probably be deleted from the text. In 18b the translator simply reproduces ܡܢܝܢ by its Syriac equivalent, ܡܢܝܢ, 'ancient', although the Syriac adjective does not necessarily convey the sense of something of worth or value in the manner attributed to the Hebrew.

The Targum in 17b translates 'those who seek me' by ܘܐܝܠܝܢ ܕܡܩܕܡܝܢ ܠܝ. A similar translation of ܡܢܝܢ, in the Syriac, can be found at 1:28. The verb ܡܩܕ means to anticipate or do something early or first. The Targum could therefore be translated, 'he who is early before me will find me'. This stress on eagerness or alertness is aimed at representing the sense of diligence implicit in ܡܢܝܢ which itself means to look for early or diligently.

The difficult word ܡܢܝܢ is treated as a noun by the Targumist and translated by ܡܢܝܢܐ, 'fortune/possessions' (Levy, Vol. I, p. 21; Jastrow p. 755). At Psalm 112:3 ܡܢܝܢܐ is found as a translation of ܡܢܝܢ. The Targumist appears, therefore, to have treated ܡܢܝܢ as a synonym of both ܡܢܝܢܐ and ܡܢܝܢ.

vv. 19, 20, 21

The Greek deviates from the Hebrew in these verses in a relatively minor way. The principal differences take the form of small additions in vv. 20 and 21.

In 19a ܐܝܬܝܢ ܐܝܬܝܢ, 'my fruit is better', is translated by a verbal phrase, ܒܝܠܝܘܢ ܐܝܬܝܢ ܐܝܬܝܢ, 'it is better to exploit me' (see L.S. 879, where this passage is cited). The verb ܐܝܬܝܢ means literally 'to enjoy the fruits of' so that one can readily see how it has sprung from the Hebrew.

The word ܐܝܬܝܢ which is usually taken to mean gold in its refined state,

' One Ms. (11ci) deletes the second ܐܝܬܝܢ

Ch. 8:19,20,21

(BDB 808) is translated in the Greek by λίθον τιμιόν, 'precious stone'. This is the only occurrence of the Hebrew term in Proverbs. the same translation of צֶהָב can be found at Psalm 19:11 (Septuagint 18:11) and Psalm 21:4 (Septuagint 20:4). While 'precious stone' might refer to some kind of jewel or semi-precious stone, it might also refer to gold in its unrefined state as ore. The translator at any rate was unaware of צֶהָב in the sense of 'refined gold'. The rendering is also similar to that of פְּנִינִים as λιθοὶ πολυτελοὶ.¹

The use of the plural to translate נֶחֱמִים (ἐν ὁδοῖς) in 20a is designed to produce a more exact parallelism with נְחִיבוֹת (τρίβων) in 20b. For similar reasons of parallelism, the translator adds the verb ἀναστρέφομαι at the end of the verse, 'I go about in the midst of paths of justice' (for this meaning of ἀναστρέφω see L.S. 122,B.II). The extra verb serves as an equivalent to περιπατῶ in 20a (Toy p. 171). It is unnecessary to postulate with Oort (TT p. 401) that the translator read נֶחֱמִים or נְחִיבִים as an additional verb in his Hebrew text.

At the end of v. 21 ἀγαθῶν is added as an indirect object for ἐμπλησῶ / ἁλῶ, 'will fill their stores with good things'. The explanatory addition of ἀγαθῶν is somewhat similar to that of χαρίν at the end of v. 17, in the A text and minuscules.

The Syriac translator in v. 19 either omits צֶהָב (Umbreit p. 101; Baumgartner p. 86; Pinkuss, ZAW p. 140), or gives an abbreviated rendering of צֶהָב and צֶהָב by **ܠܡܬܬܝܢܐ**, 'pure gold'. The former seems the more likely because of the difficulty which the Greek and Vulgate also have with the word, and also because, at 3:14, צֶהָב alone is translated by **ܠܡܬܬܝܢܐ**.

For 21a, which reads, 'endowing with wealth (וְ) those who love me', the Syriac reads **ܠܡܬܬܝܢܐ ܠܥܡܝܐ**, 'that I might give hope as an inheritance to those who love me'. There seems to be no possible

¹ See Introduction p. XXII.

Ch. 8:19,20,21

connection between **שׁ**, 'substance' and the Syriac rendering **ܡܕܢܐ**, 'hope' or 'expectation'. The strongly secular thought expressed here, that the wise man will get his reward in this life in terms of wealth and prosperity, may well have been at odds with the religious view of the translator. Accordingly, the materialistic term **שׁ** was replaced by the immaterial **ܡܕܢܐ** which can readily be understood in terms of spiritual attainment. The moralising or spiritualising tendency of the Greek translator, which is more pervasive than that of the Syriac translator, is incorporated from time to time into the Peshitta (e.g. 2:11). On this occasion, however, the Syriac translator has independently given a 'spiritualised' interpretation of the Hebrew.

The interpolation in the text of Ambrosianus, **ܡܬܢܐ ܕܡܝܢ ܕܡܢܐ**, 'lesson of the nativity' is a Christian scribal comment indicating the passage as a prophecy of Christ's coming (Pinkuss, ZAW p. 74, notes the passage as 'Reading for the 6th January - Epiphany'). In this connection we may also note that the reading 'that I might enlarge the hope of those who love me' of the Ambrosianus¹ text, may well be a Christian interpretation of the text due to the use of the passage in the lectionary. The notion of the 'enlarged hope' would be a reference to some aspect of the Christian faith.

Although the Targum represents **פָּז** in v. 19 very exactly by **זָהָב** 'pure gold', the basic text is nevertheless the same as that of the Peshitta. This can be seen in the rendering of **פְּרִי** and **תְּנוּאָתִי** in plural form, 'my fruits are better than (**טְבִין פְּרִי מִן**) ... and my products than (**וְעִלְלָתִי מִן**)...' (Pinkuss, ZAW p. 140).

In 21a the Targum reads **וְדַאֲרִית לְרַחֲמֵי שְׂנִיא טַיִּאָתָא**, 'that I may give many years as an inheritance to those who love me'. The general construction of a final clause with the verb in the first person (**וְדַאֲרִית**) is exactly the same as the Peshitta. Indeed, apart from the readings

¹ Di Lella relegates the reading **ܡܬܢܐ ܕܡܝܢ ܕܡܢܐ** (Ms. 7a1) to the critical apparatus. His printed text reads **ܡܬܢܐ** with the other Mss. and editions.

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לְרַב and **שָׁנִים מְאֹדִים**, the two texts are identical. Since 'many years' cannot be related to the Hebrew **שָׁנִים**, it is very likely that this reading has emerged as an interpretation of **לְרַב** in the sense 'expectation'. 'Many years' is an appropriate understanding of 'expectation' or 'hope' in the context of Proverbs where the devotees of Wisdom are promised 'years of life' (**שָׁנִים חַיִּים**, 3:2; 4:10; 9:11) and 'length of days' (**יָמִים רַבִּים**, 3:2; 3:16; cf. 9:11; 10:27).

v. 22

The following section (to v. 31), which describes Wisdom's attendance at the creation of the world is prefaced in the Greek by a comment which reads:-

εάν ἀναγγειλωῦμιν τα καθ' ἡμέραν γινόμενα

μνημονεύσω τα ἐξ αἰῶνος ἀριθμηταί,

'If I have announced to you daily happenings,

I will remember to reckon those from everlasting'.

This additional reading is of an editorial nature (Jaeger p. 62; Baumgartner p. 86; Toy p. 170; Scott p. 67; Gemser p. 44; McKane p. 351). It serves to link the first part of the chapter (vv. 1-21), which has centred upon the practical secular application of wisdom, to the second part (vv. 22-31), which has 'a metaphysical theme.

Lagarde (p. 28) follows Jaeger (p. 62) in suggesting that the additional comment is in the wrong place and has thus become intrusive in the discourse as a whole. Jaeger wishes to reallocate it to the beginning of the Chapter. Somewhat similarly, Hitzig (p. 76) wishes to place it at v. 10. But, as an editorial comment, it is exactly in its logical place. The Hebrew is not a unified discourse but is composed of two disparate sections (McKane p. 351).

The actual translation of v. 22 reads, **Κύριος ἐκτίσεν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ**, 'The Lord created me the first of his ways with regard

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to his works'. An obvious point of interest here is the translation of יָנִיִּךְ by ἐκτίσεν με. (Thus also La Sainte Bible (p. 810), and Hitzig p. 76.) The verb κτιζειν is used only here in Proverbs to translate נָסַךְ (cf. Robert, RB p. 191), although the same rendering can be found at Genesis 14:19, 22 and also as a variant reading (in the B and * texts) at Jeremiah 32:15 (Septuagint 39:15). The translator was possibly influenced by the Genesis passages where God most high is described as, ὁς ἐκτίσεν τον οὐρανόν και την γην, 'he who created heaven and earth'. (נָסַךְ must have the sense 'create' in the Genesis passage.) That the translator was aware of the Genesis creation narrative and was to some extent influenced by it in his rendering of the Proverbs passage may also be indicated by the description of the completion of creation at Gen. 2:1 which begins, και συνετελεσθησαν ο οὐρανός και ἡ γη ..., 'and heaven and earth were completed ...'. This is reflected in his translation of וְכִשְׁלֹמֹה יִשְׂרָאֵל בְּהִלָּה נִשְׂמַח in v. 31 (see note) as 'when he rejoiced in the completed (συντελεσας) earth'. Another indication of influence is the division of מִיָּמִים (vv. 27-28) into the upper and lower waters (see notes).

There are other Greek readings reflecting נָסַךְ in its commoner sense of 'acquire' but these are not necessarily to be viewed as Septuagint variants. Quotations of this text appear both in Philo and in Origen. Philo's text reads, ὁ θεός ἐκτησάτο με πρωτιστην των ἑαυτου ἔργων, 'God acquired me, the very first of his works'. This reading differs in every single word from that of the Septuagint and appears to represent an entirely different text form. (Philonis Alexandrini Opera Quae supersunt, ed. Leopold Cohn and Paul Wendland, Vol. II p. 176, Berlin, 1897). In the writings of Origen, as mediated by Rufinus, 8:22 is quoted in two different places in the following forms:-

Dominus creavit me initium viarum suarum et in opera sua, 'the Lord created me the first of his ways and with regard to his works' (Patrologia Graeca,

¹ See Introduction p. XIX.

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Vol. XI, Par. 53, col. 130, 'ΠΕΡΙ ΑΡΧΩΝ'

Deus possedit me initium viarum suarum in opera sua / ὁ θεὸς ἐκτήρατο με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, , 'God acquired me, the first of his ways with respect to his works' (Graeca, Vol. XIII, Par. 788, col. 1519, 'Commentarium in Matthaeum'). The first of these is the same as the majority of Septuagint MSS in its rendering of נִסְפ. The second version is of considerable interest since it is basically the Septuagint text except that ἐκτήρατο is read instead of ἐκτίσεν, and this might suggest that it existed as a variant at one time in Septuagint MSS. Examination of the context in Origen's commentary on Matthew, however, shows that the reading is being utilised as a proof-text and applied to Jesus as the pre-existent Son of God. Origen, who was not only knowledgeable of the Hebrew reading נִסְפ, but possibly also of the rendering ἐκτήρατο in other Greek versions (Aquila, Symmachus, Theodotion), has subtly altered the Septuagint reading in this instance to enable him to use it as a description of the pre-existent Logos, but at the same time, to avoid the suggestion that the Logos was created (cf. Reuss p. 180; Baumgartner p. 87). The reading ἐκτήραε of MSS 23 and 252 is a curious hybrid between the forms ἐκτίσεν and ἐκτήρατο.

The translation of נִסְפ by the plural ὁδῶν αὐτοῦ probably depends on the sense which is attributed to מִשְׁכָּל as well as the translator's unpointed text. If מִשְׁכָּל is taken in the sense 'beginning', the following singular, 'way' presents no difficulty; if taken in the sense 'first', as the Greek ἀρχὴν suggests, then, as in English, it is necessary to translate 'the first of his ways', simply to be idiomatic. Hitzig (p. 77), Steuernagel (p. 289), Gemser (p. 46) and BHS read a plural.

The second half of v. 22 is shorter in the Greek which reads only εἰς ἔργα αὐτοῦ, 'with regard to his works' (for this sense of εἰς see L.S. 491.IV.2). The fact that there is a comparison of time scale in 22b

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is entirely absent in the Greek due to the omission of $\chi\alpha\iota$, and the mistranslation of וְכֵן in a relative rather than a temporal sense. (וְכֵן is a noun, but is treated in the Greek as a conjunction.)

The reason for these differences in the Greek appears to be to present Wisdom as pre-eminent in creation, not in a temporal sense, but in terms of excellence. Thus Wisdom is the first ($\delta\rho\chi\eta\nu$) in the sense of 'first-principle' or 'chief of his ways', in relation to the created world (Jaeger p. 64). The unusual translation of 22b would, therefore, be strongly influenced by this exegesis. This has to be weighed against the view of Toy (p. 181) that the omission of $\chi\alpha\iota$ is purely accidental.

A doublet of וְכֵן מִפְּעִלֵי is found in Origen. After the phrase $\epsilon\lambda\epsilon\gamma\chi\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon$ there is an additional phrase, $\alpha\pi\omicron\tau\omicron\upsilon\tau\epsilon\iota\kappa\omicron\upsilon\mu\epsilon\iota$, 'before he made anything' (in the Latin translation, 'antequam aliquid/quidquam faceret'). This reading is found in both the quotations noted above. This is very similar to the Vulgate rendering of the same Hebrew phrase as 'antequam quicquam faceret'. It would be difficult to say whether the text of Origen preserves a genuine doublet or whether it has been subsequently edited to include the Vulgate reading.

The Peshitta has some obvious affinities with the Greek in its translation of וְכֵן by בְּרֵאשִׁית , 'created me', and also the non-representation of וְכֵן . The translator has gone his own way, however, in his rendering of וְכֵן מִפְּעִלֵי by $\text{בְּרֵאשִׁית בְּרֵאשִׁית}$, thus, 'the Lord created me at the beginning of his creation'. The plural form בְּרֵאשִׁית indicates created things in a totality (cf. $\text{בְּרֵאשִׁית בְּרֵאשִׁית}$ in 22b), and one may compare the expression בְּרֵאשִׁית which means 'all creatures' (Syr. ^{Syr.} Thes. 601). (The singular is used in Lee and Walton but this is a simplification.) That the translator has sought to produce reminiscences of the creation narrative of Genesis Ch. 1 seems inescapable. This is evident not only in the explicit reference to creation (בְּרֵאשִׁית) but

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also in the use of the verb **בָּרָא** (following the lead of the Septuagint's **ἐποίησεν** ; see also Introduction p. xxxix), as well as **בְּרִיָּא**, which, together, recall the ^{phrase,} **בְּרִיָּא בָרָא**, at the opening of the Genesis narrative. Such allusions make it both unlikely and unnecessary to suggest (with Oort, TT p. 401; Pinkuss, ZAW p. 140 and BHS) that the Syriac translator actually found **בְּרִיָּא** in his text at Proverbs 8:22 (cf. Umbreit p. 103; Delitzsch p. 184; Baumgartner p. 88). Harmonisation of parallel passages is a characteristic of the translator (see Introduction p. xxxix).

The Targum has the same text as the Peshitta in 22a reading **אֵלֶּהָ בְּרִיָּא בְּרִיָּא בְּרִיָּא**. The only real difference between the two texts is that **בְּרִיָּא**, 'from the beginning' can be found at the end of the verse in the Targum, corresponding to the **בְּרִיָּא** of MT, thus correcting the omission found in the Peshitta text. The Targum follows the Peshitta, however, in treating **וְ** as a conjunction and rendering **וְ** **מִן** (**מִן** **וְ**), 'before'.

vv. 23, 24

The difficult phrase **מִן** **נִסְכָּחִי**, 'Ages ago I was set up', is translated in the Greek as **πρὸ τοῦ αἰῶνος ἔθεμελιώσεν με**, 'from everlasting he established me'. The use of the active to express the Hebrew passive seems to stem from stress placed on the creative activity of God. One may compare **נִסְכָּחִי**, 'I was begotten' (v. 25), which is similarly translated in the Greek by an active construction **γεννᾷ με**, 'he begets me'.

The meaning of **נִסְכָּחִי** is unclear. RSV follows BDB (p. 651) in relating it to **נָסַח** III, 'set', 'install'. It may be that the form should be related to the root **נָסַח** (McKane p. 352; BHS), in the sense 'be formed'. In this case the consonants would be the same but the pointing would differ from that in MT. The Greek **ἐθεμελιώσεν** is nearer in meaning to the form derived from **נָסַח**, though whether this indicates knowledge of the root in that particular sense must be questionable, due to the rarity of

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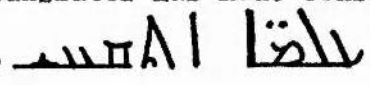
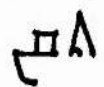
the usage. Commentators have suggested that the translator had a text which read 'תָּבִינִי, 'I was established' since θεμελιω is frequently found as a translation of תָּבִי (Vogel p. 58; Hitzig p. 77; Lagarde p. 29; Delitzsch p. 185; Baumgartner p. 88; Toy p. 182; Steuernagel p. 290; Wutz, BWAT p. 283; Robert, RB p. 195; Renard p. 77; Gerleman, LUA p. 47; Ehrlich p. 42; BHS. Dathe p. 111 reads 'תָּבִי.) Nevertheless it would be puzzling and difficult to account for the straightforward reading 'תָּבִינִי being supplanted by the more complex reading תָּבִינִי. It is more likely that the Greek translator has glossed over the difficulty of תָּבִינִי (Umbreit p. 104), by producing a rendering which accords with the overall context and which can also be loosely related to the root תָּבִי (corresponding to BDB I. p. 650; Barucq p. 92).

In 23b the translator renders תָּבִינִי as if it were a conjunction like וְ (v. 24) and וְ (v. 25). In each instance he uses the same construction consisting of *πρὸ τοῦ* plus the infinitive to produce a symmetrical series of time clauses, (v. 23) *πρὸ τοῦ ... ποιῆσαι* ; (v. 24) *πρὸ τοῦ ... ποιῆσαι* ; *πρὸ τοῦ προσελθῆναι ...* ; (v. 25) *πρὸ τοῦ ... ἔδρασθαι*. In order to produce this symmetrical pattern of time clauses, the translator has to supply the infinitive *ποιῆσαι* in both 23b and 24a, and *προσελθῆναι* in 24b. This is easily recognised in 23b which reads, *πρὸ τοῦ τὴν γῆν ποιῆσαι*, 'before he made the earth'. In 24a, however, which reads *καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι*, 'and before he made the deeps', it should be noted that *ποιῆσαι* is not in any way related to the Hebrew verb תָּבִינִי. *Ποιῆσαι* is a supplied infinitive (Baumgartner p. 89), fulfilling the same function as that in 23b. Although the translator appears to omit תָּבִינִי (v. 24), it would be more accurate to say that he incorporates it into his rendering of תָּבִינִי at the end of v. 25. Having observed that תָּבִינִי occurs twice in vv. 24 and 25, the translator renders the second verb only. This then serves as the main statement (*γενῶν με*)

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on which the series of time clauses noted above is dependent. The contention of Oort (TT p. 402) that the translator may have known a verb 'I am made' in 23b, becomes superfluous once the pattern of translation is recognised.¹

The somewhat obscure Hebrew of 24b, וְאֵין מְעִינֹת נְכוּדֵי מִים, 'when there were no springs abounding with water', appears in the Greek as προ του προελθειν τας πηγας των υδατων, 'before the fountains of water came forth'. As noted above, this clause is structured to have the same pattern as the rest of the series of time clauses which forms a syntactical unit in the Greek in vv. 23, 24 and 25. It is probable, therefore, that the infinitive προελθειν following the characteristic introduction προ του and having no corresponding term in the Hebrew, should be viewed as an addition to complete the sense, as with κοιησαι in vv. 23b and 24a. It would seem that the translator has made no attempt to render the difficult descriptive term נְכוּדֵי (Lagarde p. 29; Baumgartner p. 89; Toy p. 182; Müller-Kautzsch p. 41), so that, despite its obvious inadequacy, τας πηγας των υδατων is the translation of מְעִינֹת נְכוּדֵי מִים. Against this, Oort (TT p. 402) suggested that the Greek translator read נִקְעִים for נְכוּדֵי מִים. Steuernagel (p. 290), Ehrlich (p. 42), Barucq (p. 92), BHK and BHS, suggest that the Greek text supports the reading נִכְוֵי on the basis that at Job 38:16 πηγη renders נִכְוֵי. One has to assume here that πηγας renders both מְעִינֹת and נְכוּדֵי (emended to נִכְוֵי). The plausibility of these emendations has to be set against the difficulty of the term נְכוּדֵי, and the fact that πηγας can be related to one of the terms in the Hebrew text as it stands.

The Syriac translator has made considerable use of the Greek in v. 23. His version of 23a,  'before the ages he fashioned me', is based on the Greek προ του αιωνος θεμελιωσεν με. The verb  overlaps in sense with θεμελιω, but the choice of verb

¹ See Introduction p. xxiv.

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has probably also been influenced by the proximity of כִּנְז (22a). Greek dependence is evidenced not so much by the connotation of אֵל as by the construction employed. Both the Septuagint and Syriac have an active verb followed by a pronoun object, against the passive construction of MT - נִסְכַּח.

In 23b dependence is unmistakeable, as the Peshitta incorporates a Greek addition into the Hebrew סֵם מַגֵּן לְעַבְדֵּי אֱלֹהִים 'before he made the earth' i.e. following ἀπο τοῦ τηγ γῆς ποιήσας. Codex Ambrosianus^a has the variant אֱלֹהִים which is influenced by 23a.

The Targum in v. 23 is a modification of the Peshitta text to produce a form somewhat closer to that of the Hebrew. In 23a, as in the Peshitta, the verb נָסַח is used to render the root נִסַּח. In the Targum, however, the verb is in the passive mode, וּמִן קִדְמָא אִיתְחַקְנִית (Syriac אֱלֹהִים), thus conforming to the Hebrew construction. The difference in verb forms is not due to accidental transposition of letters as suggested by Dathe (p. 110). Kaminka (HUCA p. 180) contends that the Targum here is the basis of the Septuagint, which is rightly rejected by Gerleman (LUA p. 47). The Targum is clearly an edited form of the Peshitta text, to bring it into closer conformity with MT.

The reading of 23b, מִן רִישִׁיתָא מִן קִדְמָא דְתַהוֹי אֶרֶצָא, is again an edited version of the Peshitta, where the dynamic verb לְעַבְדֵּי has been replaced by the verb 'to be'. This has the effect of reducing divergence from the reading in MT but the essential structural similarity of the Syriac and Aramaic texts is not greatly disguised by this alteration.

The Syriac translator was at a loss to make any sense of נִכְרִי in 24b. His paraphrastic rendering, סֵגְלָא חֲסִיגָא מֵאֵל מַבְרָגָא 'before there were waters in springs' effectively avoids translating this difficult term, although he does not in this instance appear to resort to the Greek.

The Targumist translates נִכְרִי מִיָּא דְמִיָּא. Jastrow (p. 1077)

¹ Mss. 6h16, 7h6 8a1, 9c1, 9b.5, 10c1.2, 11c1, 11.4.5, with the editions of Urmiah, Lee, Walton.

² Thus also Di Lella's text (Ms. 7a1).

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understands this to mean 'storehouses of water', deriving this from מַיִם וְיָמָה, 'fort', 'stronghold', but the meaning 'storehouses' must be questionable. Levy (Vol. II p. 248), taking a different view, translates as 'the mighty water springs' (die mächtigen Wasserquellen). The meaning here is related directly to the root מַיִם, 'be strong'. The Targumist has possibly associated heaviness (from the root כָּבֵד), and strength. A further factor in this rendering is the description of the power of the springs of the deep which occurs at v. 28, וַיַּעַשׂ מַיִם עֲצִיבִים תְּהוֹמָה, 'when he made powerful the fountains of the deep'. This last observation supports the view of Levy that מַיִם וְיָמָה is a reference to the might or power of the water springs.

v. 25

The Greek translator follows the Hebrew closely in 25a, thus giving a good translation of מִן הַרְבֵּעַ by ἐδρασθηναί, '(before the mountains) were set in place'. The addition found in the * text after ἐδρασθηναί - καὶ κλασθηναί τὴν γῆν, 'and the earth was fashioned' is a harmonisation with the * text of Psalm 89:2 (MT Psalm 90:2), which reads, ἀπὸ τοῦ ὄρη ἐδρασθηναί καὶ κλασθηναί τὴν γῆν. The harmonisation has a two-way effect in that other Greek texts at Psalm 89:2 read γεννηθηναί instead of ἐδρασθηναί (Rahlfs, Vol. II p. 196 and p. 99).

In 25b the addition of παντὶν before ἡγύβη/βουων gives added emphasis to the precedence of Wisdom. The main deviation from the Hebrew in 25b, however, is the translation of יִתְלַלֵּן, 'I was brought forth' by γεννᾷ με, 'he begets me' (Baumgartner p. 89). The use of the active places stress on the creative act of the Deity since κυριος (v. 22) now becomes the subject of the verb. A similar rendering for the same motive was noted in v. 23 where יִכְרֹס is translated by ἐθεμελιώσεν με. The use of the 'historic present' in v. 25 adds a further dramatic emphasis to the creative act. Wutz (BWAT p. 98) explains γεννᾷ με as stemming from a transliteration of יִתְלַלֵּן as ὠλα / ἔδω, subsequently related to the root יָלַד. The

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translator's treatment of the verb is, nevertheless, understandable without resort to transliteration.

The Syriac rendering of הַטְּבָעוֹן by ܬܡܢܬܐ, thus, 'before the hills were established', may have been influenced by the Septuagint.

ܬܡܢܬܐ like ἑδραζω can mean 'to be settled or established' (e.g. as on a throne, Thes.^{Syr.}/4483). In this sense it is closer in meaning to ἑδραζω than טָבַע. Why the translator should have followed the nuance of the Greek is not clear, since the cognate root, טָבַע, 'sink' is common in Syriac. One can only assume that he preferred the description of being seated/settled to the more literal 'being sunk'. Comparison with the Targum reveals that there, the cognate טָבַע is in fact employed.

With regard to the form נִטְבָּעוֹן in the Targum, the editor of Miqraoth Gedoloth and Jastrow (p. 519) have taken the verb as active (Peal) and derived from טָבַע II, 'to assume shape'. In this way, 25a reads, 'before the hills took shape', (בְּטָבַעֵיהֶן). It seems more likely, though that נִטְבָּעוֹן should be understood as an Ithpeal form of טָבַע I, 'sink', with the 'ת' of the prefix assimilated to 'ט' as one would expect (thus Levy, Vol. I p. 294), giving the form נִטְבָּעוֹן, 'before the mountains were sunk in place'.

The root בָּנִי used in 25b to translate the verb הוֹלִילִיתִי, usually means 'build'. It is also attested as meaning 'to beget' in Mishnaic Hebrew, but not in Aramaic (Jastrow p. 176). Baumgartner (p. 89) suggests that the Targum should read אַתְּבָנִית as in the Peshitta, (similarly, Pinkuss, ZAW p. 140) and Levy (Vol. I p. 92). The unusual form אִיתְּבָנִית of Codex 1106 would support the view that the present reading of the Targum is a corruption of אַתְּבָנִית.

v. 26

As noted above γέννημε (v. 25b) serves as the main statement for the preceding series of time clauses in the Greek, following the pattern ποιοῦ plus the infinitive. In the Hebrew v. 26 is one of the continuing

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series of time clauses - 'before (κλ τυ) he had made the earth'. The Greek translator, however, begins a separate main clause reading, κυριος ἐποίησεν χώρας και ἄοικητους, 'the Lord made the land and the uninhabited places'. This may be viewed as a complementary statement to κυριος ἐκτίσεν με of v. 22. The function of this grammatical change, is to stress both the creative activity of God (cf. ^{v. 23} ἐθεμελιώσεν με /, and γεννη με, v.25) and to draw a direct parallel in the sequence of creative acts to κυριος ἐκτίσεν με (v. 22), thus giving added emphasis to the precedence of wisdom. A number of textual solutions have been offered to account for the Greek reading. Thus Wutz (BWAT p. 98) suggested a transcription error resulting in the form ἄδων from ἄδω. At a more basic level, Vogel (p. 58) noted the possibility that κλ τυ had been read as יאנ , similarly Toy (p. 182). Heidenheim (DVETFK, Vol. III p. 338) suggested a metathesis of κλ to λκ, similarly Mezzacasa (p. 132). However, there is sufficient evidence of extensive grammatical restructuring in verses 23ff.. to make such suggestions increasingly unlikely.¹

The translation of γῆα by a plural, χώρας, which should strictly be rendered 'lands' is to provide a balanced term for the plural οἰκιστῶν / ἄοικητους .

The obscure Hebrew of 26b, וְהָרִאשִׁית מִפְּרוֹת הָאֲדָמָה, 'and the first of the dust of the earth' ('the mass of the world's soil', McKane, p. 223), is translated in the Greek by και ἀρχα οἰκουμενα της ὑπ' οὐρανω, 'the chief inhabited places under heaven'. The controlling factor in this translation is the contrived contrast between the 'uninhabited places' (ἄοικητους) in 26a and the 'inhabited places' (οἰκουμενα) in 26b. The contrast is not between flat desert and high peaks, but between uninhabited land and areas of teeming population. The ἀρχα οἰκουμενα (taking ἀρχα in the sense of degree rather than of height, L.S. 57.III), are the main areas of population, the civilised world, viewed as making the most striking contrast

¹ See Introduction p. xxiv.

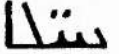
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with the desert wastes. Taking ἄκρα in the sense of elevation (Frankenberg p. 59; Toy p. 175; Gerleman, LUA p. 19) makes poor sense in the context. The plural form οἰκουμένα must be an example of the passive participle, neuter plural, of οἰκω (since the plural of the noun οἰκουμένη would be οἰκουμένα). The use of the plural could be a reflection of the Hebrew plural עפרות. עפרות is itself a rare form, being found otherwise only at Job 28:6, where it is translated by χυμα, 'dust'. If οἰκουμένα does correspond to עפרות the meaning has been determined solely by the exegesis of the whole line and has no relation to the sense of עפר as 'dust'. Kuhn (BWANT p. 88) has suggested reading κσκουμένα, 'the dusty heights of the earth' instead of οἰκουμένα, but this destroys the parallelism in the Greek. Baumgartner (p. 89) suggested that עפרות might have been read as עפרות, from the Aramaic root עמר, 'to dwell'. There appears to be no established or widespread usage of such an Aramaic term, and this in itself makes the suggestion improbable.

The idiom της ὁπ' οὐρανῶν can readily be understood as a rendering of תהוֹם. The same idiom is found in v. 28 as a translation of תהוֹם. A difficulty which can be raised in attempting to relate the Hebrew and Greek texts in 26b is that תהוֹם is most frequently translated in the Septuagint by οἰκουμένη. It could be held that οἰκουμένα should be related to תהוֹם, but the problem with this suggestion is that the word order in the two texts would be incompatible. In this connection, however, Dyserinck (TT p. 580) has proposed that ἄκρα οἰκουμένα supports emending the Hebrew to read עפלי תהוֹם (mounds/hills of earth), while Oort (TT p. 402) considered that there might be a double rendering of תהוֹם. The suggestion of Heidenheim (DVETFK, Vol. III p. 338) is that της ὁπ' οὐρανῶν is to be explained from עפרות read as עפרות or עפרות, which designates the seventh heaven in Pirke Rabbi Eliezer, Chapter 18, but this is very tenuous and unlikely. The fact that της ὁπ' οὐρανῶν is found as a rendering of

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חורון in v. 28, makes it seem very likely that it translates חורל in 26b.

In the Peshitta of v. 26, a point of interest is the translation of חורון, 'outside places' by , 'streams'. The Targum follows the Peshitta, reading נחלי, and the same interpretation is found in the Vulgate as 'flumina', 'streams'. An indication of how this understanding of חורון has arisen may be given in the Greek versions. A frequent usage of חורון in Hebrew is the sense of 'streets' and this is commonly translated in the Septuagint by ἔξοδοι, 'exits/outlets' (e.g. Proverbs 1:20; Hebrew חורון, Septuagint ἐν ἔξοδοις). This is also found in the other Greek versions, e.g. Jeremiah 11:13 in Aquila and Symmachus, and Lamentations 4:4 in Symmachus. At Proverbs 8:26 Aquila and Symmachus also translate חורון by ἔξοδοι (κριν ἡ ἔποιησε γην καὶ ἔξόδους). Clearly ἔξοδος cannot here mean 'streets', but must have the more general sense of 'outlets', meaning water channels or rivers (L.S. 596.II). The term ἔξοδοι demonstrates, therefore, that חורון was understood in Greek circles to mean not simply 'streets', but that it had a wider connotation which included exits and outlets of various kinds. (That the Syriac reading stems directly from חורון is also argued on a different basis by Winton Thomas (VT XV, 1965, p. 271).) This broad sense, as evidenced by the Greek versions, was known to and accepted by Jerome and earlier, by the Syriac translator. Seeking a textual solution for the problem, Kuhn (BWANT p. 106) suggested that a variant βεβηματα, which has since disappeared, lies behind the Syriac and Vulgate, but there is no supporting evidence for this speculation. Vogel (p. 58) suggested that the versions had read חורון but, as we have already seen, the reading ἔξοδοι, (Aquila and Symmachus) is entirely explicable on the basis of חורון. Pinkuss (ZAW p. 140) noted Nöldeke's suggestion that חורון may have been associated with contours of the land such as caravan tracks, which might have given rise to Wadis, but Pinkuss himself notes this as being somewhat artificial.

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There is no force in the suggestion of Hitzig (p. 78) that the rendering may have arisen from Zephaniah 3:6, since חֲצֹנֹתָם is there translated by

ἡσπῆρας, 'their open places/streets' as one would expect.

In 26b the Syriac translator simplifies the Hebrew by reducing עֲפָרוֹת to a singular form, 'the first of the earth's dust' (אֶרֶץ כְּאֶחָד). This is an evasion of the difficulty, but smooths out the text (see Introduction p. xxxix).

The Targumist follows the Peshitta throughout v. 26, translating חֲצֹנֹתָם by נַחְלֵי, and rendering עֲפָרוֹת by a singular, עֲפָרָא דְחֹבֵל.

v. 27

The turn of phrase which the Greek translator uses to render שָׁם אֲנִי, 'I was there', συνηγαγην αὐτῷ - 'I was with him', probably reflects the similar expression found at v. 30, ἔμην παρ' αὐτοῦ (Hebrew, וְאֵינִי אֵלָיו), 'I was beside him'. This latter expression is more dynamic than שָׁם אֲנִי, depicting as it does the close association of Wisdom with the Deity. Prijs (p. 37) suggested that the Greek here reflects the tradition of the Torah with God in Creation, but the association of Wisdom and God is already present in the Hebrew.

The second part of the verse, 'when he drew a circle on the face of the deep' is paraphrased in the Greek as, καὶ ὅτε ἀφωρίζεν τὸν ἑαυτοῦ θρόνον ἐκ' ἀνεμών, 'when he assigned his throne upon the winds'. Bickell (WZKM p. 99) posited a Hebrew variant text, בַּחֲקוֹ כִסְאוֹ פְּנֵי רַח. Toy (p. 182) suggested the variant רִיחֹת instead of תְּהוֹם, but also noted that the Greek was possibly a free rendering. Kuhn (BWANT p. 88) appears to suggest that ἐκ' ἀνεμών has arisen as a corruption of a transliteration of תְּהוֹם, but it would be unnecessary to transliterate תְּהוֹם. Rewriting the Hebrew text, whether wholly or in part, does not give a satisfactory explanation of the Greek. The translator has decided that the תְּהוֹם of v.27 represents the upper waters, (Jaeger p. 66; Delitzsch p. 188; Baumgartner p. 90, although Delitzsch notes that, in Hebrew, תְּהוֹם

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is never actually used of the upper waters), while מִן הַיָּם in v. 28 represents the lower waters, the sea. He therefore associates the circle (אֵי) on the face of the waters as the vault of heaven. His paraphrase draws upon poetic imagery found elsewhere in the Old Testament writings. One might compare Psalm 104:3 (Septuagint 103:3):-

'Who covers his upper chambers (ὕπερθε) with water,

Who appoints the clouds his platform (τὴν ἐκβάσιν αὐτοῦ),

Who walks upon the wings of the winds (ἐπὶ πτερυγῶν ἀνέμων).

An even closer parallel with the Proverbs reading in terms of theme and imagery, can be found at Job 26:9, 10. This passage is particularly interesting since the Hebrew of v. 10a is very similar to that of the Proverbs passage, מִן הַיָּם אֵי אֵי אֵי אֵי, 'He has described a circle upon the face of the waters'. The Greek of these verses reads, 'He secures the face of the throne (προσώχον θρόνον), spreading his cloud over it. He has encircled an ordinance upon the face of the waters'.

These passages demonstrate the association of ideas and imagery, - throne, cloud, winds, upper waters, etc., which the translator has drawn on for his paraphrase at Proverbs 8:27b. This cosmology is also essentially the same as that found in Genesis 1. The division of the מִן הַיָּם of v. 27 and that of v. 28 into the upper and lower waters, has been primarily inspired by the model of the creation narrative in Genesis. (It is not certain that the division which the translator has chosen is in fact that intended in the Hebrew text, cf. Toy p. 176; McKane p. 355). There are other features of the Greek which suggest that the translator is consciously drawing parallels in this passage with the Genesis creation narrative (see note at v. 31)!

For מִן הַיָּם (27a), the Peshitta reads *Λοὸς μου*, 'I was with him', which is following the reading συναρτην αὐτῷ of the Septuagint (Pinkuss, ZAW p. 141). One may compare the Targum, מִן הַיָּם, which corrects to MT.

¹ See Introduction p. xix.

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In 27b the Peshitta follows MT, although מַהוּם is reproduced by a plural, **ܠܡܕܝܐ** (Urmiah, Lee, Walton). The use of the plural form both here and in v. 28, may indicate that the translator is encompassing both the upper and lower waters in the same term. The singular form in Ambrosianus¹ (v. 27) is probably a mistake, since the plural **ܠܡܕܝܐ** is found in v. 28, as in the other editions.

The Targum uses the singular for מַהוּם as one would expect. Another significant difference from the Peshitta text of 27b is that, where the latter uses the rather general **ܠܒܪ** to translate חֲקוּץ, the Targum uses the more precise **ܠܗ** meaning 'to draw a circle'. The conjunction **ܘܥܕ** at the beginning of the clause in Lagarde and Miqraoth Gedoloth, rendering the 'ב' of **בְּחֻקוֹ**, is a mistake for **וכך** (thus 1106 and the Peshitta).

v. 28

28b of the Greek reads, **καὶ ὥς ἀσφαλίζει ἐτιθεὶ πηγὰς τῆς ὑπ' οὐρανοῦ**, 'and when he made secure the fountains of that under heaven'. It has already been suggested that the translator understood מַהוּם in v. 27 to refer to the upper waters and that the idiom **τῆς ὑπ' οὐρανοῦ** here refers to the nether waters, the sea. One may compare the expression for the lower waters at Genesis 1:9, **טוֹבַחַטְוּ הַיָּם תַּחַת הַשָּׁמַיִם** (Hebrew, **הַיָּם תַּחַת הַשָּׁמַיִם**). It is probably the case that the distinction between the upper and lower waters has been suggested to the translator by the Genesis narrative. While Toy (p. 182) countenances the possibility that **τῆς ὑπ' οὐρανοῦ** could refer to the upper waters, this seems unlikely from the nature of the expression and also from the fact that the same idiom is used of the dry land at v. 26. The land and sea, as natural complements to each other, can both be described as 'that which is under heaven'. It would be over-rigorous to suggest with Baumgartner (p. 90) and Toy (p. 182) that, because **τῆς ὑπ' οὐρανοῦ** = **לַח** in v. 26, it should also have this

¹ Di Lella rejects the punctuation of Ms. 7a1. In his printed text he supplies the diacritical points (Sayame) and reads **ܠܡܕܝܐ** with other Mss. and editions.

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meaning in v. 28. The view of Lagarde (p. 29) that *της δε' οὐρανου* (v. 28b) is a secondary reading is rather weak, based as it is solely on versions of this text found in Justin and Irenaeus.

A point which is noted in relation to the Hebrew text is that *וְכַדְּמַלְכִּי עָלִיתִי* might suggest that the translator read *וְכַדְּמַלְכִּי*, i.e. piel plus suffix, instead of *וְכַדְּמַלְכִּי, Qal*, as in MT (Hitzig p. 79; Oort, TT p. 402; Bickell, WZKM p. 99; Toy p. 182; Müller-Kautzsch p. 41; Steuernagel p. 290; McKane p. 355 and BHS). While this must be noted as a possibility, since other versions suggest the same reading, it should also be observed that *וְכַדְּמַלְכִּי* (28a), *וְכַדְּמַלְכִּי* (28b) and *וְכַדְּמַלְכִּי* (29c) (29a, b is absent in the Greek), are translated in a very symmetrical pattern by *וְכַדְּמַלְכִּי עָלִיתִי*, *וְכַדְּמַלְכִּי עָלִיתִי* and *וְכַדְּמַלְכִּי עָלִיתִי*.¹ In each instance, the Hebrew verb is expanded into a verb plus an adjective. This symmetry may be a literary device to create effect. It has already been noted in vv. 23, 24 and 25 that the translator produced a series of time clauses, all of the same pattern, but which required changes in or additions to the Hebrew text. The triplet of time clauses in vv. 28-29 may be another example of a balanced pattern that has been created by the translator rather than produced by a variant Hebrew text. For the suggestion that the Hebrew reflects a literary convention in which the suffix is implied, see Dahood (p. 16), McKane (p. 355) and of. Driver, (JRAS, 1948, p. 164ff.).

The Syriac translator not only treats *וְכַדְּמַלְכִּי* in the same way grammatically as *וְכַדְּמַלְכִּי*, but also translates both by the same verb, *ܠܚܝܬܐ ... ܠܚܝܬܐ*. The smoothing out of the grammatical difficulty and rendering of the Hebrew synonyms by the same verb, are characteristics of the Syriac translator noted elsewhere (see Introduction p. xxxix).

The Targum has exactly the same translation of *וְכַדְּמַלְכִּי* as the

¹ Thus the B text. Other MSS have variations in the conjunctions. All MSS have the pattern of verb plus adjective.

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Peshitta and is almost certainly another example of Targum dependence on Peshitta readings.

v. 29

29a, b is not represented in the Septuagint text, as is accurately reflected in the B, x texts. Those texts which have the reading are either identical with the text of Theodotion (23, 254), or have a text which is only a slight variation of that of Theodotion (x^{o,a}, A, 68, 248, 252 mg.) (cf. Müller-Kautzsch p. 74). Why part of v. 29 is lacking in the Septuagint text is not clear. There is no reason to suspect that 29a, b was lacking in the Hebrew. The omission in the Septuagint text is almost certainly a problem of internal transmission relating to that text.

The last section of v. 29, וְכִּי יָסַד וְיָסַדָּהּ, 'when he marked out the foundations of the earth', is translated in the Greek as, καὶ ὡς ἰσχυρὰ ἔποιε τα θεμελια της γης, 'and when he strengthened the foundations of the earth'. This has suggested to commentators that the translator either had a text which read יָסַדָּהּ, or that he misread יָסַדָּהּ as יָסַדָּהּ (Vogel p. 59 ; Lagarde p. 29 ; Baumgartner p. 90 ; Müller-Kautzsch p. 42; Steuernagel p. 290; Kaminka, HUCA p. 177; Wutz, BWAT p. 221; Scott p. 68; Gemser p. 46; Barucq p. 94; Ehrlich p. 42; and BHS). The suggestion of misreading is the more probable of the two, due to the similarity of the forms. It should also be noted, however, that the translator has associated יָסַדָּהּ closely with יָסַדָּהּ and יָסַדָּהּ in v. 28, as he translates all three in the same distinctive way, by expanding the Hebrew verb into verb plus adjective - ὡς ἰσχυρὰ ἔποιε ... ὡς ἀσφαλὲς ἐτίθει ... ὡς ἰσχυρὰ ἔποιε.¹ The first and last expressions are seen to be identical. This symmetry may be no more than a stylistic device on the part of the translator, rather than the result of textual variation or misreading. One should also note the observation of Driver (Biblica 32,

¹ Thus the B text. Other MSS have variations in the conjunctions. All MSS have the pattern of verb plus adjective.

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1951, p. 178) that all the versions have difficulty with ܢܚܘܡܐ , each inserting something more or less appropriate to the sense, but each philologically unjustifiable. ܢܚܘܡܐ occurs also in v. 27, but this is extensively paraphrased in the Greek.

The Syriac translator follows MT closely in 29a, b, a small difference being that the suffix on ܩܢ (29a) is omitted in translation. In 29c ܢܚܘܡܐ is rendered rather flatly by ܣܡܝܬܐ ܠܒܝܐ , in exactly the same way as ܢܚܘܡܐ (v. 27b).

The Targumist may be employing a play on words in 29a which he gives as, ܘܚܝܠܐ ܣܡܝܬܐ ܠܒܝܐ , 'and when he gave to the sea its limit'. The use of the term ܣܡܝܬܐ ('limit') in relation to the sea, which has been immediately preceded by two references to ܣܡܝܬܐ (vv. 27-28), would seem to be a skilful use of sound and form to produce a sharp, contrasting and memorable phrase (see Introduction p. xl).

In 29b ܦܝܐ , 'his word' is represented only by a preposition, ܠܝܐ , 'it', referring back to 'limit' ($\text{ܩܢ}/\text{ܣܡܝܬܐ}$). This is probably an economical rendering. Maybaum (ANEAT p. 89) notes it as one of only three places in Chapters 1-9 where the Syriac follows MT but the Targum differs. That the Targumist has avoided giving an exact translation of ܦܝܐ (cf. the Peshitta's ܡܝܬܐ) because, in its literal sense, it refers to the mouth of God and might be felt to be irreverent, is doubtful. One may compare the expression ܡܝܬܐ ܦܝܐ , 'from his mouth' (2:6), which is translated literally by ܡܝܬܐ ܦܝܐ . Similarly, the phrases 'eyes of God' at 5:21, 15:3 and 22:12 are translated literally with no attempt at circumlocution. This weighs heavily against the suggestion of Pinkuss (ZAW p. 14) that the reading of the Targum can be explained here as the avoidance of anthropomorphism.

The separate terms ܦܝܐ ܕܝܐ (29c) in Lagarde's text should be read as one word, ܦܝܐ ܕܝܐ , 'foundation', as in the Peshitta (ܦܝܐ ܕܝܐ - Levy, Vol. I p. 49 and Vol. II, p. 521), and Miqraoth Gedoloth. The same

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corruption can also be found in Lagarde's text at 3:19 (cf. also Introduction p. xxxvi).

v. 30

In the Greek rendering of 30a, ἦμην παρ' αὐτῷ ἀρμολογῶν, it is frequently suggested that the participle describes the function of Wisdom in bringing order and harmony into the created world, thus, 'I was with him harmonising (everything)'. This is probably the basis of the Vulgate's 'eum eo eram cuncta componens', 'I was with him arranging all things'. It has been suggested that the translator arrived at this understanding of the Hebrew - ׀ןא ׀לזא ׀א׀א - by relating ׀ןא to ׀אא, 'artificer' as at Song of Solomon 7:2, (Umbreit p. 106; Delitzsch p. 190; Robert, RB p. 200; Gerleman, LUA p. 47; Whybray p. 52 and BHS). Scott's suggestion of ׀א׀א (participle) is less likely as it requires an emendation (VT 10, p. 216), cf. also his Commentary (p. 68). In addition, Savignac (VT p. 212) notes that the root ׀אא never has the sense of 'bind/unite' which Scott requires; cf. also McKane (p. 356). For criticism of the observation that the Greek contains an example of an Al Tigris reading (Prijs p. 37) see note at 3:12. There is also the view of Gerleman (LUA p. 47) that the Greek, in reading the Hebrew in the sense 'artificer', displays the Stoic convictions of the translator, since the harmony of the created order is a tenet of Stoic philosophy.

An obvious difficulty with this view of ἀρμολογῶν is that the participle lacks an object, and some such expression as 'everything' (cf. the Vulgate's 'cuncta') has to be supplied in translation. The possibility of other interpretations of ἀρμολογῶν therefore, remains open and must be considered.

The verb ἀρμολογεῖν is found in three other places in Proverbs:-

17:7 οὐχ ἀρμολογεῖ ἀφρονὶ χειρὶ πιστὰ, 'faithful lips are not suited to a fool'.

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19:14 παρα δε κυριου ἀρμोजεται γυνη ἀνδρι, 'from the Lord a woman is matched to a husband'.

25:11 οὕτως εἰπεν λόγον ἐπὶ ἀρμोजουσιν (κ^{c,a}) + αὐτω (MSS 109, 147, 159, 254, 297), 'than to speak a word to those in agreement (with him)'.

In none of these examples is ἀρμोजειν being used in an active sense meaning 'to create order' or 'harmonise'. Setting aside 19:14, where the verb is clearly written with a middle form, 17:7 and 25:11 demonstrate the intransitive sense of the active voice meaning 'to be in harmony with', 'to be suited to' (see L.S. 243.II). Bearing in mind these examples, the most obvious way of translating ἡμην παρ' αὐτω ἀρμोजουσα is 'I was with him in harmony'. This is to suggest that the translator is describing not the activity or function of Wisdom, but rather the perfectly balanced co-existence of Wisdom and the Deity. It is a description of Wisdom in relation to God, as is also the theme of 30b, c. Toy (p. 182) also appears to favour an intransitive sense based on ידא = 'firm', cf. Barucq (p. 94) who also notes a possible rendering of ἀρμोजουσα as 'celle qui est d'accord'.

On the question of how the translator derived his translation 'ἀρμोजουσα' from the Hebrew ידא, an interesting comparison can be made with a passage at Nahum 3:8, ידא אדא ידא ידא, literally, 'are you better than No-amon'. The Greek version of this reads, ἑτοιμασαι μεριδα, ἀρμोजαι χορδην, ἑτοιμασαι μεριδα Ἀμμων, 'prepare a portion, tune a chord, prepare a portion, Amon'. This extended and garbled rendering represents different attempts at translating the Hebrew, which are now placed side by side. The expression ἑτοιμασαι μεριδα translates אדא ידא, in which אדא has been equated with ידא, 'portion' (see Hatch and Redpath p. 911 for numerous examples of μεριδα = ידא). Another example of ἑτοιμαζω as a rendering of ידא can be found at Micah 7:3. Of more interest in relation to Proverbs 8, however, is the phrase ἀρμोजαι χορδην which is a translation of ידא אדא. In this instance, χορδην translates אדא

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which has been equated with יָד, 'string'. An example of χορδή = יָד is found at Psalm 150:4. Ἀρμούτι, similar to Proverbs 8:30, is a translation of יָדָא. The meaning of ἀρμोजεῖν here is quite clear, referring as it does to the tuning of a string on a musical instrument. There is considerable probability that כִּיָּד and יָדָא have been regarded here as being related philologically, with יָדָא understood as a form of a denominative verb from יָד, 'string'. A further factor in this unusual etymology is that ἀρμούτι may well be a quasi-transliteration of יָדָא. Thackeray (Grammar p. 37) gives numerous examples of this process but, of particular interest in this connection is that of יָדָא, 'sound' (Ezekiel 23:42) translated by ἄρμονια (cf. also Caird p. 84). This possibility is strongly confirmed by the reading of the כ text at Nahum 3:8 in which the direct transliteration Ἀρμων (in the majority of texts) appears as Ἀρμων. Wutz (BWAT p. 425) also compares the renderings in Proverbs/Micah of יָדָא. He argues that both translators read an old Hiphil form יָדָא or יָדָא, meaning, 'the tuning of a string'. It is doubtful, however, whether one can be or should be so precise in reconstructing the Hebrew on the basis of this type of rendering.

With regard to ἀρμोजουσι therefore, at Proverbs 8:30, it is possible that the Greek term is not based on יָדָא as related to any of the forms derived from the root יָדָא. Neither is it necessarily the case that the term is a product of any particular philosophical convictions the translator may have held regarding the cosmos. It may be rather that ἀρμोजουσι represents no more than the product of a popular, but quite erroneous, etymology based only on an association of similar sounding¹ but quite different Greek and Hebrew words, as exemplified at Nahum 3:8.

In the remainder of the verse, the translator follows a different word division from that of MT in that יו' יו' is taken with תְּהִלָּתוֹ, 'daily I rejoiced (καθ' ἡμέραν δε εὐφραίνουμην) before him at all times'.

¹ See Introduction p. xxii ff.

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This creates a pleonasm in that either 'daily' (יום יום) or 'at all times' (בכל נע) becomes redundant.

The expression ׀איה ׀עעע׀ is translated ἐγὼ ἡμῶν ἢ προσεχαίρεν, 'I was that in which he rejoiced'. This has suggested that ׀עעע׀ should be read as ׀עעע׀ (Oort, TT p. 403; Toy p. 182; Gemser p. 46; and BHS). The Greek rendering at this point, however, should be viewed in conjunction with the following verse (v. 31), where the translator introduces a subject change from the first person to the third person so that the Deity becomes the subject of the sentence, rather than wisdom -

a) MT, ׀העעע׀, 'I rejoiced'; Greek, ἐνευφραίνεται, 'he rejoiced';

b) MT, ׀עעע׀, 'and my delight'; Greek, καὶ εὐφραίνεται, 'and he delighted'.

In these examples from v. 31 the Hebrew text is not in question. The Greek translator is seen to be deviating from the text to sustain a particular interpretation. This suggests that the rendering of ׀עעע׀ in v. 30 is interpretative rather than evidence of textual variation.

For his rendering of ׀איה the Syriac translator has utilised the Greek reading ἀρροζουσα. He has understood this in an active sense and thus his interpretation, ܐܠܘܬܐ ܠܗܐܠܐ ܫܡܠܐ , 'I was beside him arranging'. That the Syriac translator understands Wisdom as active in creation is already clear from 8:12. The Thesaurus (4485) takes

ܠܗܐܠܐ as an Aphel participle, though it could be either a Pael or an Aphel participle. The suggestion of Toy (p. 182) that the form might be passive in the sense 'firm, trusty' seems unlikely. Not only would the form be anomalous, but the Lexicons do not list a sense of 'firm, trusty' as associated with the Ethpael. Pinkuss (ZAW p. 141) suggests that the Syriac takes 30a with v. 29. The Ambrosianus¹ text is unclear, while the edition of Lee reflects the view of Pinkuss. The Urmiah text presents 30a as separate from v. 29. Lack of an 'and' connection at the beginning of

¹ Di Lella, in his printed text, includes the phrase in question with verse 30.

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30a supports Pinkuss's view.

In his rendering of שָׂעֵשִׂים by **סגל סול**, 'he rejoiced', the translator has probably also been influenced by the Greek reading $\kappa\rho\sigma\sigma\epsilon\chi\alpha\iota\tau\epsilon\nu$. In this connection, however, it should be noted that the Syriac translator follows the word division of MT, by taking יום יום (**לום**) with שָׂעֵשִׂים, and not with מִשְׁחַקָּה as in the Greek. This indicates again a selective use of the Greek to deal with difficulties or obscurities within the structure of the Hebrew (see Introduction p. xxxvii).

In the Targum rendering הוּיָת צִירִי מִהֵימְנָתָא, 'I was beside him faithful' (cf. Levy Vol. I p. 198) אִמֹן appears to have been read as a passive participle of אָמַן (Delitzsch p. 190), מִהֵימְנָתָא being the feminine passive participle of הֵימֵן. One may compare the phrase צִיר נֶאֱמַן, 'faithful messenger' (Proverbs 25:13) which appears in the Targum as אִינֹדָא מִהֵימְנָא.

The following expression וְכֵן הוּהּ כָּל יוֹמָא, in the edition of Lagarde, is virtually meaningless as it stands and should be restored to read וְכֵן הוּהּ, 'and when he rejoiced' (Baumgartner p. 90; Pinkuss, ZAW p. 141; Levy, Vol. II p. 447 under שְׂבוּחָא; Jastrow p. 1556 under שִׁבּוּחָא). The Peshitta reads **סגל סול** and 1106 וְכֵן חֲאָדִי הוּהּ. The Targum, in its restored state, is here not exactly the same as either MT or the Peshitta, but is closer to the Peshitta. (Cf. Kuhn, BWANT p. 106, who wishes to make an even closer restoration to the Peshitta text.) Miqraoth Gedoloth reads וְכֵן שְׂבוּחִין הוּיָת כָּל יוֹמָא וַיּוֹמָא, 'and when I was delights daily' - a correction to MT. (See also Introduction p. xxxvi).

v. 31

The translator introduces considerable change into v. 31 which he gives as $\delta\tau\epsilon \acute{\epsilon}\nu\epsilon\upsilon\phi\rho\alpha\iota\nu\epsilon\tau\omicron$ (Hebrew, תְּהַשֵּׁב) $\tau\eta\nu \omicron\lambda\iota\kappa\omicron\upsilon\mu\epsilon\nu\eta\nu \sigma\upsilon\nu\tau\epsilon\lambda\epsilon\sigma\upsilon\varsigma$ και εβφραινετο (Hebrew, שָׂעֵשִׂי) $\acute{\epsilon}\nu \nu\lambda\omicron\iota\varsigma \acute{\alpha}\nu\theta\rho\omega\pi\omega\nu$.

'When he rejoiced, having completed the inhabited world,
and he took delight in the sons of men'.

Ch. 8:31

A basic syntactical point to note is that the translator presents the verse in the third person. Wisdom is no longer the subject of the clause, but rather the Deity himself. This seems to be part of the general emphasis which the translator has placed on the Divine creative activity in this passage (8:22ff.), and which he has highlighted wherever possible (thus - ¹ἡτοιμασεν/ἐθεμελιώσεν με (v. 23); ποιῆσαι (v. 23); ποιῆσαι (v. 24); προσελθεῖν (v. 24); ²ἡλλήλην/γενῶν με (v. 25); κυριος ἐποίησεν (v. 26); προσεχαιρεν (v. 30).

The addition of συντελεσας which marks the completion of the creative cycle is a further attempt at drawing a parallel with the Genesis creation narrative. One may compare Genesis 2:1, καὶ συντελεσθησαν ὁ οὐρανὸς καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος ἀβίων, 'and heaven and earth were completed and all their natural order'. (Other suggested parallels are: (1) ἐκτίσεν (v. 22): (2) οὐρανὸν (vv. 27, 28) as upper and lower waters). The allusion here would be to the same series of creative acts and their final completion.¹

A final point is that ἡτοιμασεν is condensed into the single term τὴν οἰκουμένην. Referring as it does to the inhabited world, it provides a tolerable parallel to τοῖς ἀνθρώποις. The accomplishment of this balance through the use of οἰκουμένη may be a sufficient reason for the abbreviation of the Hebrew. Elsewhere in the Septuagint οἰκουμένη is used to translate both עֲרֵץ and תֵּבֵל.

Textual solutions for the problem have focussed primarily on the emendation of תֵּבֵל. Thus Jaeger (p. 67) suggested that the translator read עֲרֵץ כִּלְתָּ, 'at the completion of his earth' (כִּלְתָּ being an infinitive form of the root כָּלַל). Subsequent commentators have been influenced by this proposal but have generally preferred to use the derivative noun from כָּלַל, thus עֲרֵץ כִּלְתָּ (Lagarde p. 29; Oort, TT p. 403; Wildeboer p. 28; cf. Toy p. 183; Power p. 20 and p. 108). Baumgartner (p. 91) regarded

¹ See Introduction p. xix.

² See Introduction p. xxiv.

Ch. 8:31,32,33,34

συντελεσας as an addition in the Greek on the grounds that οἰκουμένην was a translation of לָמַח. As noted above, however, οἰκουμένην can translate both לָמַח and פָּאָר. A stronger reason for being wary of the emendations proposed by the commentators is to consider the general character of the Greek rendering of 8:22-31 with its numerous additions and syntactical variations, and to decide on that basis whether συντελεσας is more likely to stem from textual variation or translational freedom.

The Syriac and Targum follow MT. Of the two texts the Targum is more exact, reproducing יַגְוִי by יִיְהוֹוִי, 'my delights', where the Syriac uses a verbal phrase, **ܐܠܘܨ ܠܡܠܟܐ**, 'I was delighting'. While Baumgartner (p. 91) and Pinkuss (ZAW p. 141) take the view that the Syriac construction is passive, the Thesaurus (p. 4024) takes it in a reflexive sense, i.e. Baumgartner/Pinkuss translate, 'I was praised by the sons of men', and the Thesaurus renders, 'I praised myself among the sons of men'.

vv. 32, 33, 34

The Greek translator, as in some other instances (5:7; 7:24), but not all (see 4:1ff.) uses the singular form of address, viz εἰς σὺν, where the Hebrew has a plural, לְיָמֵי (see note at 5:7). He is attempting to impose a consistency of usage where none actually exists in the original, but is not entirely consistent in this approach himself, as 4:1ff. demonstrates.

It appears at first glance that 32b and 33 are omitted in the Greek, as noted in BHS. It is certainly the case that 33 is omitted in the B and x texts. As far as 32b is concerned, however, it seems to be displaced in the Greek rather than omitted, appearing as part of v. 34:-

μακαριος ἀνὴρ ὃς εἰσάκουσεται μου

καὶ ἄνθρωπος ὃς τὰς ἐμας ὁδοὺς φυλάξει,

'Blessed is the man who hears me

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and the man who keeps my ways'.

(Hitzig p. 81; Lagarde p. 29; Oort, TT p. 403; Baumgartner p. 91; Toy p. 183; Gemser p. 46; and BHK). Allowing for the fact that $\mu\alpha\chi\alpha\rho\iota\omicron\varsigma$ is also effective in the second line of the Greek, this line may be viewed as a rendering of $\text{וְאִשְׁרֵי דַרְכֵי יְשׁוּעָה}$ (MT 32b). The only difference between the texts is that the translator has reduced the plural form of address to the singular, as also in 32a, thus being in accord with the singular



אִשָּׁה / $\text{\AA}\nu\eta\mu$ of 34a. The link of יְשׁוּעָה noted by Baumgartner and Toy is not itself sufficient to explain the inversion of the order, although Van der Weiden (p. 82) notes that the 'ו' of יְשׁוּעָה may have suggested locating 32b after 34a.

Like the omission of v. 33, the displacement of 32b may be a purely textual question as far as the Greek is concerned. Some editorial rearrangement cannot be ruled out since, in the Greek, 32a and 34a are both on the theme of hearing ($\text{\AA}\nu\eta\mu$), while 32b with 34b, c, are all on the theme of guarding or watching over ($\text{\AA}\nu\eta\mu, \text{\AA}\nu\eta\mu$). The displacement of 32b in the Greek results in two thematic groupings, which might suggest design rather than accident (cf. Baumgartner p. 91). This ordering or reordering is of a long-standing nature since those Greek texts which insert 32b and 33, following MT, also have the additional line, $\text{\AA}\nu\theta\rho\omega\pi\omicron\varsigma \delta\epsilon \tau\alpha\varsigma \epsilon\mu\alpha\varsigma \delta\delta\omicron\upsilon\varsigma \phi\upsilon\lambda\alpha\chi\epsilon\iota$, copyists having failed to recognise that this itself stems from 32b of MT. Oort (TT p. 403) and Gemser (p. 46) take the view that the Greek arrangement is to be preferred to that of MT. The 'ordered' appearance of the Greek, however, may be artificially produced. For a radical reduction and re-ordering of this section, which appeals to the Greek but goes much further, see Whybray, VT XVI, 1966, p. 492ff., where 32a, 35b and 36b are also omitted.

Those texts which have v. 33, translate the phrase לֹא תִסָּרֵךְ , 'do not reject it' by $\mu\eta \lambda\omicron\phi\omicron\rho\alpha\gamma\eta\tau\alpha\iota/\lambda\omicron\phi\omicron\rho\alpha\gamma\eta\tau\epsilon$, 'do not out (yourself) off'.

Ch. 8:32,33,34

It has been suggested that this translation has a connection with the unusual paraphrase found at 4:15 as a translation of ινηγη , and the note there may be consulted. Bickell's reconstruction (WZKM p. 100) of v. 33, from the Koptic-Sahidic version, $\text{προσεχετε ἐμης παιδειας ῥησει, ἵνα ζήσητε μηκος βιου και γενήσθε σοφοι, μηδε ἀπωσέσθε ἐμους ἐλεγχους}$ is obviously expansionary and should be rejected.

The Syriac and Targum follow MT and betray characteristic textual affinities of the one to the other. An example is v. 32b where, instead of the Hebrew plural (יְשׁוּעָיו) both the Syriac and Targum have the indefinite pronoun, 'blessed is anyone who keeps ( / ) my ways'.

For 10אֵל תִּפְרֹר (32b) the Syriac and Targum give independent readings. The Peshitta reads ܐܠܐ ܕܠܐ , 'do not forget'. There is no consistency in the terms which the Syriac translator uses to render 10אֵל (1:25 ܐܠܐ, 'neglect'; 13:18 ܐܠܐ, 'bring to nought'; 15:32 ܐܠܐ, 'reject'; 29:18 ܐܠܐ (Ethpael), 'be ruined'. At 1:25, 4:15, 13:18 and 15:32, i.e., most of the instances of 10אֵל in Proverbs, the Syriac and Greek renderings are very similar and sometimes identical, which would suggest a considerable measure of dependence on the part of the translator in dealing with this verb. The independent rendering of the Peshitta at 8:33, may have some connection with the textual difficulties of the Septuagint, although this cannot be said for certain, since a different rendering between the Syriac and Septuagint can also be found at 29:18.

The Targum rendering, ואל תיזשון (Miqraoth Gedoloth and 1106), 'and do not neglect', uses the same root (זשן) as that employed at 4:15, 13:18 and 15:32 to translate פרע. The reading ואל תיזשון in Lagarde (similarly at 4:15), appears to be a corrupt form of the reading in Miqraoth Gedoloth and 1106 (Levy, Vol. I p. 166).

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Both follow MT in v. 34, with only minor differences from the Hebrew.
vv. 35, 36

In his rendering of 35a, the Greek translator has followed the Kethib, pointed as כִּי־בֹכֵחַ (כִּי־ב , 'place of going forth' BDB 425), (Vogel p. 60; Hitzig p. 82; Baumgartner p. 92; Toy p. 183 and BHS): thus $\alpha\iota\ \gamma\alpha\rho\ \epsilon\chi\omicron\delta\omicron\iota\ \mu\omicron\nu\ \epsilon\chi\omicron\delta\omicron\iota\ \zeta\omega\eta\varsigma$. A problem arises in deciding on the meaning of $\epsilon\chi\omicron\delta\omicron\iota$ here in that it could mean either 'exits', i.e. doorways, or 'springs'. At 4:23, it was suggested that the expression $\epsilon\chi\omicron\delta\omicron\iota\ \zeta\omega\eta\varsigma$ should be translated 'springs of life', this sense being apt in the context. It might be thought that the same meaning would be applicable at 8:35, but here the preceding symbolism is not of water and springs, but rather of doorways and entrances. There seems to be a designed contrast between $\epsilon\mu\omicron\nu\ \epsilon\lambda\sigma\theta\omicron\nu$ (v. 34), 'my entrances' and $\epsilon\chi\omicron\delta\omicron\iota\ \mu\omicron\nu$ (v. 35), 'my exits'. While this would seem to be the intention of the translator, it would nevertheless remain unclear what the symbolism 'exits of life' would then convey. It is possible that the translator was content to reproduce what he considered to be the sense of the Hebrew without being over-troubled by the meaning of the metaphor. Otherwise, he may have considered that 'exits of life' meant that Wisdom's doors opened on to the straight path, or path of life, which itself is a familiar metaphor in Proverbs.

In 35b the translator apparently takes פָּאֵר as a Niphal form thus, $\epsilon\tau\omicron\iota\mu\alpha\zeta\epsilon\tau\alpha\iota$. This is a natural consequence of his interpretation of 35a which, unlike the Hebrew, produces no subject for פָּאֵר . The translator leaves himself no option but to employ a passive construction. Apart from the construction, he appears to have experienced difficulty with the general sense of 35b. His rendering 'favour is prepared by the Lord' is a deviation from the general sense of the Hebrew. Baumgartner (p. 92) notes that, elsewhere in Proverbs (i.e. 3:13; 12:2; 18:22), the translator renders פָּאֵר by $\epsilon\beta\text{r}\iota\omega$, 'find'. Again, the translator's problems with

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35b spring from his interpretation of 35a, in particular his rendering of
 *xib *xib.

In 36a, the translator uses the plural, oi ... ἀμαρτανοντες etc., as against the Hebrew singular. This is to produce agreement with the plural form in 36b ('all who hate me love death') and thus avoid any apparent grammatical inconsistency (Toy p. 183).¹

The Peshitta has been strongly influenced by the Greek in both verses. The translation 'for my outlets (‫פְּתֻחוֹת‬) are outlets of life' (35a) is following the Greek, ἐξοδοὶ μου ἐξοδοὶ ζωῆς (cf. 4:23). In 35b the rendering 'and favour proceeds (‫פָּדוֹן‬) from the Lord' has been strongly coloured by the Greek, 'favour is prepared (ἐτοιμαζεῖν) by the Lord'. Although the translations are not exactly the same, the grammatical constructions are similar in that ' ‫פָּדוֹן‬ ' is made the subject of the clause. The translator has probably rationalised the Greek to some extent, which, as it stands, is rather stilted.

In 36a the Peshitta also follows the Greek in having plural forms, although its rendering of ‫פָּדוֹן‬ by ‫פָּדוֹן‬, 'hurt, injure' is more exact than the Greek ἀρεβουσιν.

The Targum follows MT with only small differences. In 35b the Targumist appears to have had difficulty deciding on a suitable equivalent for ‫פָּדוֹן‬ which he translates in a rather cumbersome fashion by ‫וְיִהְיֶה לְיָדָיו פָּדוֹן‬, 'there will be favour for him'.

In 36b the Targumist follows the Peshitta, although the difference from MT is merely in the mode of expression, and not in substance. The distinction is in the use of the participle-noun to express the verb ‫פָּדוֹן‬ thus, 'all those who hate me are lovers of death'. The Targum, however, has suffered a minor corruption at this point, reading ‫וְיִהְיֶה לְיָדָיו פָּדוֹן‬ instead of ‫וְיִהְיֶה לְיָדָיו פָּדוֹן‬ (Peshitta ‫وَيْسِلْ اِلَيْهِ نَجَاتٌ‬). This is of interest in demonstrating the relation of the Targum to the Peshitta.

¹ See Introduction p. xxiv.

Ch. 8:35,36, 9:1

(Cf. also Introduction p. xxxvi).

With regard to the Hebrew, it is unnecessary to suggest that the Peshitta actually read אָהַב (Vogel p. 60; Pinkuss, ZAW p. 141), rather than אָהַב.

9:1

A point of interest in the Greek rendering of this verse is the translation of חָצְבָה עֲמֻדֵיהָ שִׁבְעָה, literally, 'she has hewn her seven pillars', by καὶ ὀκράτισεν στύλους ἑπτά, 'she has set up seven pillars'. On the basis of this reading, it has been suggested that the Hebrew be emended to read חָצְבָה (the Hiphil of the root חָצַב meaning 'to set up/erect'), instead of חָצְבָה (Vogel p. 61; Lagarde p. 30; Oort, TT p. 403; Baumgartner p. 92; Toy p. 187; Steuernagel p. 290; Wutz, BWAT p. 217; Scott p. 74; Gemser p. 48; Ehrlich p. 44, and BHS). This emendation has to be viewed with caution (cf. Graetz, MGWJ p. 159), since it is not entirely clear that חָצַב and ὀκράτισω describe the same action. It may be noted, firstly, that ὀκράτισω is not of common occurrence in the Septuagint, being found in the canonical books otherwise only at Job 8:15, where it translates neither חָצַב nor חָצַב, but renders יָשָׁן, 'lean on'. The root חָצַב in the Hiphil is used of setting up free-standing pillars or monuments of religious significance (BDB 662, Hiph.2). It is never used in the sense of inserting a prop to support a structure, whereas this is precisely the meaning of ὀκράτισω (L.S. 1862). Conceptually, the Greek depicts the seven pillars as part of the structure of a building and not as free-standing monuments. This considerably weakens the suggestion that the Greek reflects a reading חָצְבָה as opposed to MT's חָצְבָה. As an exegesis of the Hebrew, the Greek interpretation is of interest, since there is debate as to whether the Hebrew itself conveys the picture of free-standing pillars or the description of a house structure (McKane p. 362ff.).

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Lastly, Vogel (p. 61) and Bickell (WZKM p. 100), on the basis of στυλούς (i.e., lacking the possessive pronoun), wish to read מִנְיָם (cf. Umbreit p. 108 and Baumgartner p. 92, who also note it). However, הָאֵתָה of v. 1a, probably does service for the suffixes on both מִנְיָם and מִנְיָם.

The Peshitta rendering of v. 1 may be viewed as a translation of the Greek, except that הָאֵתָה of v. 1a is omitted. Otherwise, אֵתָה, lacking the pronominal suffix, agrees with οἶκον and similarly אֵתָה agrees with στυλούς ἑκτα. The reading אֵתָה אֵתָה, 'and she has set up in it' is an interpretation of ἵκησειεν. This is supported by the other textual similarities of the two versions. If this is the case, the Peshitta cannot be cited as stemming directly from a Hebrew variant אֵתָה as suggested in Vogel (p. 61), Graetz (MGWJ p. 159) and BHS. It is nevertheless an inaccurate rendering of the Greek, since the Peshitta suggests that the pillars are erected inside the building, whereas ἵκησειεν refers to the in-setting of pillars to the structure of the building.

The Targum in 1b follows the Peshitta, reading מִנְיָם וְאֵתָה, 'and she has placed in it' (Syriac, אֵתָה אֵתָה) for אֵתָה, and also, with the Syriac, omits the suffix on מִנְיָם. (This contrasts with 1a where the suffix on מִנְיָם is reproduced, though absent in the Peshitta.)

vv. 2, 3

The Greek has the same ambiguity as the Hebrew as to whether or not cultic terminology is utilised in the text. θυμα, like טֶמֶן, can refer either to a sacrificial animal, or to an animal slaughtered for food, e.g. Genesis 43:16, 'slay animals (σφαζόν θυματα) ... for the men will eat bread with me'; or Proverbs 17:1, זֶבֶחַ רִיב, θυμάτων μετα μαχης, 'sacrifices with strife'. Similarly, τραπέζα, like מִזְבֵּחַ, can be used either of an altar or of an ordinary table (L.S. 1810.I). Because of the

Ch. 9:2,3

breadth of meaning of these terms, it is not clear whether the Greek translator has understood the Hebrew as referring to a cultic meal or an ordinary feast.

There is a small expansion in the Greek where, for מִסְכָּה יַיִן, 'she has mixed her wine', the text reads, ἐκέρασεν εἰς κρατήρα τον ἑαυτης οἶνον, 'she has mixed her wine in a bowl'. Graetz (MGWJ p. 159) suggested that the translator read מִסְכָּה אֶל כּוֹס יַיִן, and that כּוֹס had fallen out because of its similar sound to מִסְכָּה. Similarly, Lagarde (p. 30), suggested כּוֹס should be added to the Hebrew, presumably having been lost from the text in some way. It is unnecessary to supplement the Hebrew in this way as the additional phrase, εἰς κρατήρα could have come about from an association of ideas. The mixing of wine in a bowl would be such a common notion to the translator that it would readily suggest itself as an idiomatic rendering of the Hebrew. One may compare the Homeric idiom κρατήρα κεραισάτο, 'he mixed a bowl' (L.S. 940 κεραινυμι I.). The addition is of further interest in helping to shed light on the obscure expression ἐκ κρατήρα, found in the following verse.

The translator experienced considerable difficulty with v. 3, especially in the second half of the verse where his main problem was in dealing with vocabulary.

In 3a of the Hebrew there is uncertainty as to whether אֲמָרָה relates to Wisdom, or to Wisdom's servants (McKane p. 361). The translator takes the feminine singular form as relating to Wisdom, and thus his rendering, συγκαλονσα. This interpretation is put beyond doubt in that נְעָרֵיהָ is translated by the masculine form, τους ἑαυτης δούλους, 'her servants'. This rules out any understanding of אֲמָרָה as relating in a distributive or collective sense to נְעָרֵיהָ, as far as the Greek is concerned. There is no need to press the difference between the masculine and feminine forms in the Greek and Hebrew terms for 'servants'. The feminine in the Hebrew

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was probably regarded by the translator as a fine distinction carrying little weight. His translation, δουλουζ can be viewed as casual rather than as support for a variant text. Lagarde suggests a Christian alteration of δουλας to δουλουζ to agree with Matthew 22:3. This is too fine a point, and one would expect to find MSS variation to support it. Dahood (p. 16) suggests that the Greek and the Syriac used the masculine form for reasons of propriety. Whatever the reason, it has almost certainly to do with the mind of the translator rather than variations in the text.

The Greek of 3b reads, συγκαλουσα μετα ὀψηλου κηρυγματος ἐπι κρατηρα λεγουσα. It seems likely that μετα ὀψηλου κηρυγματος corresponds to $\eta\pi \text{ } ^\circ \eta\eta$ (ἰψηλος is found several times in the major prophets as a rendering of $\eta\eta\eta$), while ἐπι κρατηρα corresponds to $^\circ \eta\iota \text{ } \eta\gamma$. In the first case, it can be seen that κηρυγματος emerges as a mistranslation of $\eta\pi$ read as a derivative of $\kappa\eta\pi$, 'call, proclaim' (Lagarde p. 30; Baumgartner p. 92; Toy p. 187). $\eta\pi$ cannot be equated with a precise form of $\kappa\eta\pi$, although at 8:3 Dahood defends it as an archaic third person feminine form (Biblica 48, 1967, p. 422). The mistranslation stems from the more general observation that $\eta\pi$, 'town' was unknown to the translator (see note at 8:3).¹ The word is mistranslated in all its occurrences in Proverbs with the exception of MSS which at 11:11a give a correct rendering but in a line which may itself be a secondary insertion in the Greek text.

The meaning of $\xi\kappa\iota\ \chi\rho\alpha\tau\eta\rho\alpha$ and its relation to עָלָה is more problematical. It could be suggested that the Greek was an attempt at rendering the Hebrew עָלָה , 'elevation' directly, so that $\xi\kappa\iota\ \chi\rho\alpha\tau\eta\rho\alpha$ should be translated, 'on a summit'. This would relate $\chi\rho\alpha\tau\eta\rho$ to its sense as the top of a volcanic peak (L.S. 991.II.2). In this connection Oort (TT p. 403) wished to emend the Hebrew to read עָלָה בְּהַר , 'on a hill', to make the equation of the Hebrew and Greek appear exact. It must be

¹ See Introduction p. xxii.

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questionable, however, whether $\kappa\rho\alpha\tau\eta\rho$ could in fact be used in the general sense of a height or elevation. Its primary sense is that of a cup or bowl, and it is only applied secondarily to describe cup-shaped hollows, including that of a volcanic crater. It is used to describe hollow shapes rather than to convey a sense of height. It is perhaps for this reason that Kuhn (BWANT p. 88) wishes to emend the Greek to read $\epsilon\kappa'$ $\delta\alpha\rho\omega\kappa\eta\rho\iota\alpha$, 'over the pinnacles', thus giving an unmistakable interpretation of the Hebrew as referring to heights or summits. This kind of emendation is nevertheless arbitrary and unwarranted.

In the Septuagint, in equivalent texts to the Hebrew, $\kappa\rho\alpha\tau\eta\rho$ is always found as a translation of 'cup' (Hebrew, \cup or \cup). In this particular context, it has already been observed that the expression 'mix wine in a cup' ($\epsilon\iota\varsigma \kappa\rho\alpha\tau\eta\rho\alpha$) is found in v. 2. The probability is that $\kappa\rho\alpha\tau\eta\rho$ in v. 2 and $\kappa\rho\alpha\tau\eta\rho\alpha$ in v. 3 both have the same sense. In v. 3 $\kappa\rho\alpha\tau\eta\rho\alpha$ as the festive cup symbolises the feast itself, and thus the passage could be translated:-

'With highest proclamation she summons to the cup, saying,

Whoever is foolish, let him incline to me.

To those lacking sense she says,

Come, eat my bread and drink the wine I have mixed for you'.

This interpretation is found in Clement of Alexandria ($\Sigma\tau\epsilon\phi\alpha\tau\epsilon\sigma\tau\eta$) who cites the passage in the form, $\sigma\upsilon\gamma\chi\alpha\lambda\omega\sigma\alpha\iota \mu\epsilon\tau\alpha \delta\psi\eta\lambda\omicron\upsilon \kappa\epsilon\rho\upsilon\gamma\mu\alpha\tau\omicron\varsigma \epsilon\kappa\iota \kappa\rho\alpha\tau\eta\rho\alpha \omicron\iota\upsilon\upsilon$, 'summoning with highest proclamation to the wine-cup/cup of wine' (Patralogia Graeca, Vol. 8, p. 795). If $\kappa\rho\alpha\tau\eta\rho$ is taken in the sense 'cup', its relation to $\eta\iota$ becomes more difficult. Jaeger (p. 68) made the suggestion that the translator might have read \cup , 'cup', instead of \cup (also Frankenberg p. 62), but Jaeger himself regarded the likelihood of this to be small. Passages such as 8:2a and 9:14b support the view that the Hebrew at 9:3 is referring to heights and

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peaks, and not to cups. However, the word $\eta\iota$ is somewhat obscure, being found otherwise only at Exodus 21:3, 4, where it is attributed the sense of 'self' (BDB 172). There is no obvious relation between this meaning and the sense 'height' attributed to it in Proverbs. That the translator had no knowledge of $\eta\iota$ in the sense of 'height' and that he could do no more than guess at its meaning, can readily be accepted.¹ His difficulty would be compounded by his misunderstanding of $\eta\eta\eta$.

Lastly, in this construction, $\epsilon\kappa\iota$ would indicate the object or purpose for which one is summoned (cf. L.S. 623 C.III.1). The participle $\lambda\epsilon\gamma\omicron\upsilon\sigma\alpha$ is merely a link-word stemming from $\kappa\eta\rho\upsilon\gamma\mu\alpha\tau\omicron\varsigma$. (Stylistically it corresponds to the Hebrew $\eta\eta\eta$, and could be viewed as a Semitism).

The only difference between the Peshitta and MT in v. 2 is that $\eta\eta\eta$ is translated by a plural, ܬܒܠܬܐ , 'tables'. This is a minor aberration, showing only that the translator envisaged a large feast with many guests.

The Syriac translator both abbreviates v. 3 and punctuates the verse differently from the Hebrew. The punctuation stop is not read after $\eta\eta\eta$, as in MT, but immediately before $\eta\eta\eta$, thus, 'she has sent her servants that they may call upon the heights, and they say ...'. In the expression $\eta\eta\eta$, the translator has treated $\eta\eta\eta$ as if it were an absolute form and not a construct. He has either suppressed $\eta\eta\eta$ or incorporated it in his absolute ܬܒܠܬܐ , 'heights' as an abbreviation. This last suggestion is quite possible as abbreviated renderings are found elsewhere in the Peshitta (see Introduction p. xxxix). The use of the absolute for $\eta\eta\eta$ stems from the translator's understanding of $\eta\eta\eta$, which, as at 8:3, is read as a form of $\eta\eta\eta$, 'call'. While this is similar to the Septuagint reading, $\lambda\epsilon\gamma\omicron\upsilon\sigma\alpha$, it can hardly be maintained that the translator has had much recourse to the Greek in this verse. Not only is the speculative rendering $\mu\epsilon\tau\alpha$ $\delta\eta\eta\eta\eta$ $\kappa\eta\rho\upsilon\gamma\mu\alpha\tau\omicron\varsigma$ $\epsilon\kappa\iota$ $\kappa\eta\alpha\tau\eta\eta\eta$, entirely

¹ See Introduction p. xxi.

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absent from the Peshitta, but the translator puts a different construction upon תְּקַרָּא, which is related to נְעִרְתִּיהָ, whereas the Greek translator relates it to Wisdom (as is also true of קִרָּת itself). It is unnecessary to suggest with Vogel (p. 61) that the Peshitta and Targum actually read תְּקַרָּאוּ. In any case, the Peshitta has a masculine form. In the light of 8:3, it seems likely that the Syriac translator arrived independently at the view that קִרָּת was a form related to קָרָא.

In v. 2a the Targum has the same text as the Peshitta, including the supplied 'and' connections before סִכְכָּה and סִכְכָּה. In 2b it corrects to MT by reading the singular, פְּתוּרְתָּהּ, as against the plural פְּתוּרְתָּם, and has an exact equivalent of עֲרַכָּה in סִדְרָה, 'she has arranged', against the more general 'prepared' (פְּרָא) of the Syriac.

In 3a the Targumist reads תְּקַרָּא in the same way as the Peshitta (דְּנִיקְרִיין (ed. Lagarde)/ תְּקַרָּא; in 1106 and Miqraoth Gedoloth the Syriac 'נ' prefix is corrected to דְּנִיקְרִיין), but translates נְעִרְתִּיהָ exactly by a feminine form (סְלִיחָהּ) as opposed to the rather loose rendering in the masculine (לְתַרְתֵּם) of the Peshitta (similarly the Septuagint's δουλους).

In 3b the Targum follows MT which it translates as:-
 וְעַל גִּבְעוֹת מְצֻרֹת וְעִינָהּ דְּנִזְרִין
 (Levy, Vol. II p. 248, under עִינָה). The description 'mighty and fortified' seems to stem from קִרָּת understood as a citadel or fortified town. It is not immediately obvious why the translator should have made this association. It is possible that an earlier passage at 1:21, which also describes a public proclamation made by Wisdom, has coloured the Targum interpretation here (see also note at 9:14). The passage at 1:21 reads:-
 וְכִי תִּשְׁמַע מִלְּפִי בְּכָרְכִי מִלְּהָא אֲמַרָּה. This may be translated
 'at the top of the citadels she makes proclamation, and at the entrance of the gates of fortified places she utters her speech'. Although the theme

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of fortified places is absent in the Hebrew of Ch. 9, it is quite conceivable that the Targumist has been influenced by the earlier interpretation in his own version.

The word ןִיִּן is apparently a Hebraism, a passive participle of ןִיִּן in Biblical and Mishnaic Hebrew. On the other hand, Kuhn (BWANT p. 106) suggests that the Targum should be emended to read ןִיִּןִּן (cf. the Peshitta). Whether the Targum in this instance is corrupt or not is difficult to judge, but the possibility must be borne in mind.

vv. 4, 5

These verses are straightforward and contain only minor deviations from the Hebrew. The adverb הֵנָּה , 'hither' is translated loosely by $\alpha\pi\omicron\varsigma \mu\epsilon$ as is also the case at v. 16. The singular לֵךְ רַחֵם of MT is rendered in plural form so that 4b becomes, $\kappa\alpha\iota \tau\omicron\iota\varsigma \epsilon\upsilon\delta\epsilon\sigma\sigma\iota \varphi\rho\alpha\sigma\omega\nu \epsilon\lambda\epsilon\nu$, 'and to those lacking wits she says'. The supplied pronoun object $\delta\mu\iota\nu$ (5b) in the phrase 'drink the wine which I have mixed for you' reflects the plural forms of v. 4b. The suggestion of Oort (TT p. 404) that the translator read לֵךְ at the end of v. 5, is weakened by the observation that the Hebrew pronoun object in 6b has a singular form (לֵךְ) agreeing with לֵךְ רַחֵם .

Gerleman (LUA p. 43) rejects the view of Bertram (ZAW p. 163) that there is an accentuation of a mystical Drink Feast which can be observed in the Greek at this point, but is not in the Hebrew. Since the Greek renders the Hebrew straightforwardly, it is difficult to see how Bertram has arrived at such a view in the first place.

Lagarde (p. 50), noting the variants $\tau\omega\nu \epsilon\mu\omega\nu \delta\pi\tau\omega\nu$ and $\tau\omega\nu \epsilon\mu\omega\nu \delta\pi\tau\omega\nu$ (minuscules/Fathers), suggests that the latter is, (1) to agree more exactly with יִמְלִיךְ ; (2) to reflect the Christian sacrament. The different forms, however, may be an idiomatic variation only, as the word is commonly used in the plural (L.S. p. 250). In addition, it must be doubtful whether $\delta\pi\tau\omega\nu$ would be more suggestive of the Christian sacrament

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in this context than ἀπρῶν (cf. Toy p. 187).

The Peshitta reading —Λαλ, 'to me' for הנה probably reflects the πρὸς με of the Septuagint. This is the only trace of Greek influence that can be found in vv. 4, 5.

The Syriac translator presents a different syntax in v. 4 from that of MT, in reading, 'whoever is foolish let him come to me, also the witless, and I will say to him' (ܣܠܡܝܢܝܢ ܕܠܝܢܝܢ ܕܠܝܢܝܢ ܕܠܝܢܝܢ). The translator seems to take ܠܝ ܕܠܝܢܝܢ either as an aside, or as loosely related to 4a so that ܣܠܡܝܢܝܢ refers back to ܕܠܝܢܝܢ. The most obvious change, however, is that the verb is presented in the first person and not in the third person as in MT, and is prefixed by an 'and' connection. This is aimed at making the verse read a little more smoothly than it does at present, and is possibly influenced by the following direct speech (similarly at v. 16). On the basis of the Syriac, BHK/BHS, also Pinkuss (ZAW p. 161) and Müller-Kautzsch (p. 42), suggest emending MT to וְאָמַרְתָּ (first person singular cohortative). Against this, Oesterley (p. 68) points out that the Syriac reading creates internal contradiction with ܣܠܡܝܢܝܢ (and ܕܠܝܢܝܢ) of v. 3, where direct speech is attributed to Wisdom's servants. The translator has dealt with the text atomistically and produced a poor overall sense.

The Targum follows the Peshitta in 4a, reading לית for הנה. In 4b it reproduces MT exactly.

v. 6

The result of interpolation, a possible doublet and free interpretation is that v. 6 is almost unrecognisable in the Greek as compared with the Hebrew. The following is a form of text found in many MSS and printed in Rahlfs:-

ἀπολείπετε ἀφροσύνην καὶ ζήτεσθε,
καὶ ζητήσατε φρονήσιν ἵνα βιώσητε,

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καὶ κατορθώσατε ἐν γνώσει συνεσιν;

'Forsake folly and you will live

and seek understanding that you may have life,

and make straight understanding in knowledge'.

In 6a the term מִכְאָה, 'fools', is translated by ἀφροσύνην, 'folly'. While one might view this as no more than a characteristic vagary of translation (McKane p. 44), in this particular instance, it has to be noted that the texts of Aquila, Symmachus and Theodotian all have the term ἀφροσύνην as their equivalent of מִכְאָה. Unless one can maintain that מִכְאָה could be read as an abstract, like מְכָאָה (Frankenberg p. 63), and that all the ancient translators did so, then it may be that one has to concede that, in this instance, a text form existed at one time which read either מְכָאָה (Toy p. 187; Müller-Kautzsch p. 74; Steuernagel p. 290; BHS) or מִכְאָה (Graetz, MGWJ p. 159; BHS).

Instead of καὶ ζήρεσθε which corresponds to MT וְיָרִי , the texts of B, * and A read, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε, 'that you may reign forever'. This is a metaphysical interpretation of καὶ ζήρεσθε. That the reading is a quotation of Wisdom of Solomon 6:21 confirms it as a secondary interpolation in the B, * and A texts of Proverbs 9:6.

The remainder of the rather long Greek text may be viewed as taking the form of a doublet of 6b in which καὶ ζητήσατε φρονήσιν is a short, compact version of καὶ κατορθώσατε ἐν γνώσει συνεσιν. The expression ἵνα βιώσατε found in the majority of Greek MSS at the end of line 2, but lacking in B and * is additional to the Hebrew text and seems to serve the function of a parallel or balancing phrase to καὶ ζήρεσθε. From a different point of view Lagarde (p. 30) argues that καὶ ζητήσατε φρονήσιν ἵνα βιώσατε has arisen as a series of glosses and corrections stemming from καὶ ζήρεσθε in the previous line. In order to strengthen his argument, however, Lagarde finds it necessary to emend ζήρεσθε to

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ζῆρετε, a reading which lacks manuscript support. The complex nature of the glosses and interactions proposed by Lagarde tend to give an air of improbability to the overall theory. While יָרַב seems to be presented in neither of lines two or three, it is probable that, in the latter, καὶ καταρθώσατε ἐν γῶσσι is a paraphrastic representation of יָרַב וְאָשֶׁר. A paraphrase of the same expression can be found at Proverbs 23:19 where יָרַב וְאָשֶׁר is translated by καὶ κατευθύνε ἐννοίας, 'make straight understanding'. While it has been suggested that the translator read יָרַב at 9:6 (cf. Jaeger p. 69; Baumgartner p. 94 and Wutz, BWAT p. 266) instead of יָרַב, the parallel expression and translation at 23:19 rule this out. It is possible that יָרַב has been understood in an analogical or metaphorical sense in both passages (Jaeger p. 69), as the way of knowledge i.e. mental cognition. Since יָרַב is used analogically in the Hebrew of Proverbs in various modes, it readily lends itself to this kind of interpretation. (A lesser point to note is that וְאָשֶׁר is being treated as if it were a Piel form, as at 23:19).

Another version of 6b, καὶ ὁρθῇ ὁδῷ φρονήσατε καὶ δεῖαν, 'understand instruction in the straight way', can be found in some minuscules (161 margin, 253, 260 and 248, similarly 103). While this version attempts to represent יָרַב more clearly, it provides an interesting link with the rendering above in that יָרַב as the 'straight path' is the focus of a metaphorical interpretation. Baumgartner (p. 94), following Lagarde (p. 30) notes the possibility of γῶσσι as a development or gloss of ὁρθῇ ὁδῷ. Without necessarily accepting this view, it can be said that ὁρθῇ ὁδῷ itself gives an insight into the approach to יָרַב, which readily produces metaphorical interpretations.

In 6a the Peshitta reading, *ܠܒܝ ܠܐܝܡܢܐ*, 'folly', for ܡܝܚܝܢ, represents the same interpretation as the Greek ἀποσυντην. Since Greek influence can be detected in 6b of the Peshitta, it is probable that

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this reading is also taken from the Greek.

The additional pronoun object **ܐܢܬܐ** is part of the idiom of the verb the translator has used to translate 1117, thus, **ܐܢܬܐ** **ܐܢܬܐ** 'and put away from you'. The Thesaurus (p. 2313) gives an example of similar usage where ἀποθεσθε is translated by **ܐܢܬܐ** **ܐܢܬܐ** .

The second half of the verse reads, **ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ**, 'and consider the straight path'. This is derived from the Greek reading found in some minuscules (see above), καὶ ὁρθῇ ὁδῷ φρονήσατε καὶ δεῖαν (Pinkuss, ZAW p. 161), or even from the form in MS 103, καὶ ὁρθῇ ὁδῷ φρονήσατε. This is a further example of a small number of instances where a minority Greek reading appears in the Peshitta (see Introduction p. xxxix). Looking at the translation of ܐܢܬܐ ܐܢܬܐ in a broader sense, it can be observed that, at Proverbs 23:19, the Peshitta also follows the Greek, reflecting καὶ κατερθύνη ἐννοίας in **ܐܢܬܐ ܐܢܬܐ**, 'and set straight my understanding'.

The Targum in 6a follows the Peshitta. This is seen not only in the translation of ܐܢܬܐ as 'folly', but also in the rendering of ܐܢܬܐ by ܐܢܬܐ ܐܢܬܐ, 'put away from you', reflecting **ܐܢܬܐ ܐܢܬܐ** of the Syriac. The Targumist in fact attaches the possessive pronoun to 'folly' (ܐܢܬܐ ܐܢܬܐ), reflecting the supplied pronoun object ܐܢܬܐ derived from the Peshitta.

In 6b the Targum reproduces MT.

v. 7

It is noted of vv. 7-12 in the Hebrew that they interrupt the related themes of vv. 1-6 and vv. 13-18, and may be viewed as a later unit in the structure of this chapter (McKane p. 368). It is of interest to note that the Greek has a long addition following v. 12, and is an example of how a literary unit of an intrusive nature lends itself to further interpolation

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and expansion.

There is little deviation from the Hebrew in 7a, except that רָשָׁע is translated by a plural and given the rather general sense 'wicked' (κακοὺς). The same translation is offered for רָשָׁע in v. 8 and, similarly, the verb נָשָׂא in v. 12 is rendered by κακὸς ἀποβήσεται. Elsewhere this word is translated more precisely by ὑπερηφάνους, 'scorners' (3:34) and, similarly, רָשָׁע by κατὰβριζέτω, 'treat despitefully' (19:28). The translator is giving the word maximum emphasis in this section by using the moral absolute 'evil' as against the more equivocal 'scorner'. The translation of נָשָׂא by ἀσεβῆ is a moralising rendering noted previously (1:22, 23; 3:35, see Gerleman, LUA p. 39).

The Hebrew of 7b is somewhat stilted in that נָשָׂא of 7a has to be understood as applying also to מְנַחֵם in 7b. Although the overall sense of the Hebrew is clear enough, there is some ambiguity as to whether the suffix of מְנַחֵם refers to the reprover or to the wicked man who is reproved. The Greek has a doublet in which both interpretations are represented. The first reads, 'he who reproves the godless will censure himself' (μωμῆσεται ἑαυτόν). (The reading of κ, μωμῆσετε αὐτόν, must be a corruption.) The use of a reflexive verb is a neat way of producing a flowing translation. It also produces a close parallel grammatically to ληψεται ἑαυτόν of 7a. The choice of verb (μωμῶμαι) is an example of what Thackeray would term a popular etymology in that it reflects the Hebrew מְנַחֵם in a quasi-transliterationational sense. (For the relation of מְנַחֵם/μωμος see Thackeray, Grammar, p. 36)

The second version of 7b is found in MS 23 and minuscules and reads, οἱ γὰρ ἐλεγχοὶ τοῦ ἀσεβοῦς μωλωπεὶς αὐτῷ, 'for reproofs to the ungodly are weals to him'. (Fritsch, JBL p. 173, takes the view that the version of MS 23, etc. is the older of the two readings. That the other reading originated with the Hexapla as Fritsch maintains, is far from clear).¹

¹ See Introduction p. iii ff.

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This interpretation stems from relating the suffix on מוֹכֵחַ to the 'wicked man' (רָשָׁע) rather than to the 'reprover' (רֹבֵץ). The participle מוֹכֵחַ has been treated as if it were a noun like מוֹכֵחַת, being translated by ἐλεγχοί, even though this is grammatically impossible. The rendering at this point is forced, to suit the overall view of the passage. Lagarde (p. 31) reconstructs the Hebrew on the basis of this text as וְמוֹכֵחַת לְרָשָׁע וְשׂוֹמֵחַ. The improbability of this Hebrew is demonstrated by the last term, which is not found in Biblical Hebrew, but is a hypothetical word based on the Syriac root ܡܪܥ, 'to wound'.

The Peshitta text of 7a differs from MT and reads, ܡܘܚܝܬܐ
ܡܘܚܝܬܐ ܠܐܝܬܐ ܕܪܫܐ ܕܡܘܚܝܬܐ, 'reproof to a wicked man gives disgrace to him'. Hitzig (Introduction p. xxix) suggests that the translator read מוֹכֵחַ as a conjecture, instead of רֹבֵץ, but this is to miss the divergence of the overall exegesis of the Peshitta in 7a (cf. Pinkuss (ZAW p. 161), who makes the same suggestion but notes the wider exegetical problem). The Peshitta reading appears to be a conflate one in which elements of the Hebrew of 7a have been fused with elements of the Greek minority reading appearing in MS 23 and minuscules as 7c. Thus, while ܡܘܚܝܬܐ corresponds to ܡܘܚܝܬܐ ܠܐܝܬܐ ܕܪܫܐ ܕܡܘܚܝܬܐ, the general sense of the passage in the Syriac is quite different from that of the Hebrew. Comparison with the Greek passage noted above, however, shows a surprising similarity:-

Syriac: 'reproof to a wicked man gives disgrace to him'

Greek: 'for reproofs to the ungodly are weals to him'.

Not only is the general sense of these two passages the same, but the reading, ܡܘܚܝܬܐ ܠܐܝܬܐ ܕܪܫܐ ܕܡܘܚܝܬܐ is almost certainly a derivation from οἱ γὰρ ἐλεγχοὶ τῷ ἀσεβεί.

Nevertheless, the conflation of the Hebrew and Greek texts in this way is puzzling because of the difference in the order of the lines in the Greek and Hebrew texts. All of the Greek MSS which have the additional

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reading, place it at the end of v. 7 and not at the beginning. It is not clear why the Syriac translator should have seen any relation between the two texts. A further difficulty for this fusion is that the whole verse in the Syriac does not hang together particularly well, 'reproof to a wicked man gives disgrace to him, and the one rebuking the wicked his blemish'. The Syriac is contradictory unless one renders 7b as Pinkuss does, 'Reproof brings to the wicked disgrace, and his own defect chastises the evildoer'. For correlation of the Greek and Hebrew texts by the translator, see Introduction p. xxxvii.

The Targum follows MT in 7a with the exception that some emphasis is added in the form of a prefixed 'ו' to נִסִּיב / לְקָה in the sense, 'also' or 'too', thus, 'he who reproves a scorner also receives disgrace for himself'. The absence of 'ו' in Miqrath Gedoloth is a correction to MT. While 1106 has an 'and' connection on וַיִּרְדֵּי, the relative particle 'ד' (as in Lagarde's text), makes better sense.

There is divergence from MT in 7b where the Targum reads:-
 וְכִסְנוּתָא לְרִשְׁעָא מוֹמָא הִיא לֵיה, 'reproof to a wicked man is a blemish for him'. This is probably a rationalisation of the Hebrew to make sense of a difficult text. Although there is some similarity to the Greek of 7b, as represented in some minuscules (see above), the differences in detail between the texts are sufficiently marked for this to be viewed as no more than coincidence. Both the Aramaic and Greek readings represent similar solutions of interpretation to extract sense from 7b and produce consistency in the verse as a whole. It is too simplistic to suggest with Toy (p. 196) that a Hebrew text existed which read מוֹמָא instead of מוֹכִיחַ.

vv. 8, 9

In correlating the Hebrew of v. 8 with lines 1 and 2 of the Greek, there is little difference in translation, excepting לָלֵךְ which is rendered in the plural and with the sense 'wicked' (κακοὺς), as also in v. 7 (see

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note). The construction $\gamma\kappa\lambda\omega'$ is similarly rendered in plural form, $\epsilon\iota\alpha\ \mu\eta\ \mu\iota\sigma\omega\sigma\iota\nu\ \sigma\epsilon$, agreeing with $\kappa\alpha\chi\omicron\upsilon\varsigma$. The use of the plural for $\gamma\lambda$ in both vv. 7 and 8 is somewhat unexpected since the corresponding or contrasting figures of the $\gamma\omega\gamma$ and the $\alpha\kappa\alpha$ in 7b and 8b are both reproduced in singular forms. One would have thought that, for the sake of parallelism, uniformity of treatment would have prevailed.

At the end of v. 8 additional lines can be found in some Greek MSS:—

- (1) $\delta\iota\sigma\phi\omicron\nu\ \kappa\alpha\iota\ \mu\iota\sigma\eta\sigma\epsilon\iota\ \sigma\epsilon$, 'and an unwise man will hate you',
A, κ^c , a , 161 margin, 248, 252 and 253.
- (2) $\delta\phi\omicron\nu\alpha\ \kappa\alpha\iota\ \pi\alpha\omicron\sigma\theta\eta\sigma\epsilon\iota\ \tau\omicron\upsilon\ \mu\iota\sigma\eta\sigma\epsilon\iota\ \sigma\epsilon$, 'and a foolish man will
continue to hate you', 254.
- (3) $\acute{\epsilon}\lambda\epsilon\gamma\chi\omicron\nu\ \delta\phi\omicron\nu\alpha\ \kappa\alpha\iota\ \mu\iota\sigma\eta\sigma\epsilon\iota\ \sigma\epsilon$, 'reprove a foolish man and he
will hate you', 296.

Fritsch (JBL p. 174) takes the view that these are doublets of the first line of v. 8. Since the reading of MS 254 appears in the Syro-Hexaplar, marked with the obelus, he concludes that this is the text of the 'Old Greek'. In accordance with his general treatment of the doublets in Proverbs, he also holds that the first line of v. 8 originated with the Hexaplar.¹ However, none of this can be regarded with any certainty. The additional lines to v. 8 appear to be loose variations of each other and can be viewed as stemming from an appended exegetical observation forming a broad antithesis to line 2, 'reprove a wise man and he will love you'. None of the additions, however, appear to be alternative translations of line one, since the negative is lacking in all of them. The probability is just as great that they are secondary additions to the verse. In any case, it seems arbitrary to assume that, because the text form of MS 254 appears in the Syro-Hexaplar, this represents 'Old Greek'. Such an observation reveals only that MS 254 and the Syro-Hexaplar belong to the same textual family at this point. Their reading has no inherent claim to

¹ See Introduction p. iii ff.

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greater originality than any of the other MS readings. The further assertion that the first line of the Greek originated with the Hexaplar can only be regarded with considerable skepticism, noting the plural translation of ܦܠ by ܡܡܪܝܢ (in agreement with v. 7, as noted above), and also the necessary plural agreement of the verb.

An addition is found in v. 9a in the term ܕܡܪܝܢ, 'means/resources' (L.S. 292.I.3). This is a supplied object for the verb ܝܢܕܝܕܘܢ (Toy p. 196), and is of a purely explanatory nature, 'give means to a wise man, and he will become wiser'. (A somewhat similar example of a supplied object can be found at 1:18.)

In 9b ܡܦܠ has been read as the verb infinitive and not as a noun, thus producing the awkward translation, 'make known to a righteous man and he will continue to increase'. This mistranslation is part of the general difficulty which the translator has with the term ܡܦܠ in Proverbs (see note at 1:5).

A clear example of Greek influence in the Peshitta of vv. 8, 9, is found in 9a in the reading ܡܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ, 'give opportunity to a wise man', reflecting ܕܝܕܘܢ ܡܡܪܝܢ ܕܡܪܝܢ. (Hitzig, Introduction p. xxx; Pinkuss, ZAW p. 162). It is probably also the case that ܡܡܪܝܢ (8a), though singular in form agreeing with ܦܠ, has been primarily determined by the Septuagint's ܡܡܪܝܢ (Baumgartner p. 95), as also in v. 7. One may compare the literal rendering ܡܡܪܝܢ, 'scorner' in the Targum in both vv. 7 and 8.

In 9b, however, the Peshitta quite clearly follows MT against the Greek in the reading, 'and he will add to his learning' (ܡܡܪܝܢ ܕܡܪܝܢ), taking ܡܦܠ properly as a noun. The possessive pronoun is a minor addition by the Syriac translator (see also Introduction p. xxxvii).

The Targum follows MT closely, with only minor deviations. In 8b, both the Targum and Peshitta have a final clause where MT has an 'and'

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connection (Hitzig p. 85; Delitzsch p. 202). A small interpretative divergence from the literal form of the text, however, appears in 9a where the Hebrew $\text{נָתַן לְיִשְׂרָאֵל}$ is translated $\text{לְלַמֵּד אֶת הָאִישׁ הַחָכָם}$, 'teach a wise man'.

vv. 10, 11

The Greek of 10b has a doublet which reads:-

$\kappa\alpha\iota\ \beta\omicron\upsilon\lambda\eta\ \delta\gamma\iota\omega\nu\ \sigma\upsilon\nu\epsilon\sigma\iota\varsigma$

$\tau\omicron\ \gamma\alpha\rho\ \gamma\iota\gamma\omega\nu\alpha\iota\ \nu\omicron\mu\omicron\nu\ \delta\iota\alpha\nu\omicron\iota\alpha\varsigma\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\alpha}\gamma\alpha\theta\eta\varsigma$

'and counsel of saints is understanding,

for to know law is good understanding'.

Müller-Kautzsch (p. 74) take the view that there is no doublet, rather, that the second line of the Greek is a gloss; similarly Toy (p. 196). The correspondences between the Greek and the Hebrew, however, are too close for the line to be other than a doublet. At 13:15 where line 2 does appear as an addition in the text (Nowack p. 62), having no relation to the Hebrew, it would be appropriate to designate it as a gloss, or an interpolation.

There are two different renderings of the difficult word קִדְּשִׁים . The first is literal, giving an equivalent, 'holy ones'. Following common Septuagint and MT usage, this could mean 'saints', i.e. God's people. It has been suggested that $\delta\gamma\iota\omega\nu$ could also mean 'angels' (McKane p. 368). This usage is uncommon in the Septuagint, although $\delta\gamma\iota\omicron\varsigma$ does occur in the sense 'angel' at Daniel 8:13. $\acute{\alpha}\gamma\iota\omicron\iota$, in the sense 'angels' is, however, common in some of the apocryphal writings, e.g. the Book of Enoch (Charles, Vol. II p. 189, see footnote to 1:9). Gehman (VT IV, 1954, p. 340) adds nothing to the understanding of the term $\delta\gamma\iota\omega\nu$ by designating it a literalism. That much is already obvious. The second line of the doublet is a much freer translation of 10b than the first. Jaeger (p. 70) takes the view that the second line is older, as does Fritsch (JBL p. 174). The noun קִדְּשִׁים has been read as the infinitive form of קָדַשׁ (Jaeger p. 70)

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and **וִינָה** has been moralised as 'good understanding' (see note at 1:21).
 (**קדשים**)
 'Holy things' have been taken to mean the precepts of or activities associated with the Law, and thus, the Law itself. This latter interpretation is an extension of a trend inherent in the Hebrew itself. It is an example of one of a number of passages exhibiting a religious reappraisal of secular wisdom (McKane p. 368). While this interpretation is certainly Law orientated, (Prijs p. 64; Gemser p. 48), see note at 1:8, 1:19 for the general treatment of law in Chapters 1-9.

Attention has been drawn in 11a to the Greek phrase **τοὐτω γὰρ τῷ τροπῷ** for **וְכִי כִי** as suggesting perhaps **כִּי בָה** (Hitzig p. 85; Lagarde p. 31; Baumgartner p. 96; Toy p. 196; BHS). Somewhat similarly, Jaeger (p. 70) suggests that the Greek read **ὅτι** which refers to **ὅτι**. A third variation is given by Heidenheim (DVETFK, Vol. III p. 345) who suggests the Hebrew read **וְכִי**. However, the whole of 11a has been rendered paraphrastically in the Greek so that **וְכִי יִרְבּוּ יְמֵיךָ**, literally, 'your days will increase' is expressed more idiomatically by **πολὺν χρόνον ζήσεις**, 'you will live a long time'. (A similar translation of the expression **וְכִי יִרְבּוּ יְמֵיךָ** can be found at 28:16). This suggests considerable caution before citing the Greek in support of textual emendation.

Similarly in 11b, the expression **וְיִוָּסְפוּ לְךָ**, 'and they will add to you', which is a difficult phrase because of the lack of an immediate subject for the verb, appears in a more grammatically acceptable form in the Greek as a passive construction, **προσθεθήσεται σοι**, 'there will be added to you'. The free treatment of **וְכִי יִרְבּוּ יְמֵיךָ** in 11a should again militate against viewing the Greek as stemming from textual variation (i.e. reading **וְכִי יִרְבּוּ יְמֵיךָ**, BHS).

The possessive pronoun **σοι** added to **ζῶης** (**חַיִּים**) would seem to be a reflection of that on **וְכִי יִרְבּוּ יְמֵיךָ**.

The Peshitta of 10b reads

וְכִי יִרְבּוּ יְמֵיךָ

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'and the knowledge of righteous ones is understanding' (**דְּבִיבְתָא**, Urmiah and Ambrosianus; **דְּבִיבְתָא**, Lee and Walton). By using the term **דְּבִיבְתָא** to translate **דְּבִיבְתָא**, it seems that the translator has linked the interpretation of 10b to the preceding verse which reads, 'instruct a righteous man (**דְּבִיבְתָא**) and he will add to his learning'. The translator may have been influenced to some extent by the Septuagint rendering of **דְּבִיבְתָא** by **διδάσκων**, but the Peshitta is the only one of the versions where an apparent link has been forged between the term **דְּבִיבְתָא** in 9b and **דְּבִיבְתָא** in 10b.

Greek influence can be found in v. 11 of the Peshitta in that **דְּבִיבְתָא** can be viewed as reflecting to some extent **τοῦτο** **γὰρ τὸ τροπικόν**, while **דְּבִיבְתָא** corresponds to **καὶ προστεθῆσεται σοί**. The first of these is interesting in that, while the Peshitta has been influenced by the Greek exegesis, the concise form **דְּבִיבְתָא** is clearly not far removed from the Hebrew as it stands, while the following **דְּבִיבְתָא** has been reproduced exactly without trace of the Greek paraphrase (see also Introduction p. xxxvii).

In considering the grammatical reference of **דְּבִיבְתָא** it should be noted that, as the text now stands, it cannot refer, like the suggested emendation of the Hebrew **כִּי בָה** (see note above), to **בִּינָה**. The suffix is indicated to be feminine by the diacritical dot placed over it, while the immediately preceding **דְּבִיבְתָא** is masculine. It must therefore refer either to Wisdom (**דְּבִיבְתָא**), fear (**דְּבִיבְתָא**) or knowledge (**דְּבִיבְתָא**), all in v. 10.

The Targum, for the most part, reproduces the Hebrew, thus **דְּבִיבְתָא** in 10b is given by its equivalent, **דְּבִיבְתָא**. In 11a, however, its text is identical with that of the Peshitta, including the reading **מִטּוֹל דְּבָה**. In 11b the Targum again follows MT, reproducing **וְיִסְכּוּן** exactly by **וְיִסְכּוּן** (Peshitta **דְּבִיבְתָא**). It is not ^{always} clear why some aspects of the

¹ Thus also Di Lella's text (Ms 7a1)

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Peshitta should be corrected to MT and not others, but this pattern recurs again and again.

v. 12.

This verse, in the Greek, is characterised by a lengthy addition of a rambling homiletic nature. There is a similar addition in v. 18, and, earlier, one may also compare the discourse on the bee at 6:8.

Verse 12 itself is subject to a number of interpretative changes at the hand of the translator, the first appearing in 12a which reads, 'if you become wise for yourself, you will be wise also for those nearby' (σοφος εσθι και τοις κλησιον). The additional phrase in the Greek, 'for those nearby' has been explained on textual grounds. Thus Jaeger (p. 71), Lagarde (p. 31) and Baumgartner (p. 96) suggest that the expression ^{MGWJ,} וְלִרְעֵי should be added to the Hebrew (similarly, Graetz/p. 159, וְלִרְעֵי). It is more probable, however, that, in line with the general character of the Greek, the differences between the two texts can be accounted for by exegetical considerations. Thus, in the additional phrase, 'for those nearby', the translator has attempted a sharper distinction between the benefits of wisdom and the effects of evil. The Hebrew confines itself to an observation on the personal effects only of either wisdom or cynicism. The translator has enlarged the difference between the two conditions (Gerleman, LUA p. 22; cf. Hitzig p. 86; Delitzsch p. 203), by stating that wisdom has beneficial results for oneself and for one's associates, whereas the fruits of evil are borne in solitude. This is an attempt to overcome any seeming pessimism in the Hebrew that there is no ultimate difference between wisdom and cynicism (cf. Toy p. 195, who makes a similar point about the alleviation of apparent selfishness). The distinction is somewhat forced, however, since clearly all attitudes have social effects.

Having already inserted the interpretation into 12a that Wisdom has beneficial effects of a social nature, the translator then intensifies the

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unpleasant consequences which stem from a scornful attitude to life. This is seen most readily in the supplied object 'evils' (κακα) for κwn, thus, 'you alone will endure evils'. Oort (TT p. 404) suggested that κακα was derived from a lost Hebrew term following κwn. It is quite clear, however, that κακα is a supplied object which has been strongly suggested by the rendering of the verb nš'î, 'if you are scornful' / ^{as}εαν δε κακος ἀποβης, 'if you prove to be wicked'. This rendering of nš'î is itself tendentious. The association of γ? with the absolute moral category of 'evil' has already shown itself in the chapter at vv. 7 and 8. Further, κwn, 'you will bear (it)' is translated by ἀντλησεις, 'you will endure (evils)'. The verb ἀντλω which basically is used of drawing water, when applied to suffering, or, as here, to 'evils' means 'to drain to the dregs' (L.S. 166.II.2). An extremity of suffering is conveyed by the use of this verb, which is not apparent in the Hebrew root κwî. Following the marginal reading of MS 161, ἀνατλησεις, Jaeger (p. 71) and Schleusner (p. 306) suggested that ἀντλησεις should be emended to ἀνατλησεις 'you will bear' (Kuhn, BWANT p. 88, similarly, ἀνατληση). Nevertheless, the manuscript reading and the emendation which it has inspired must be viewed as harmonisations to MT.

Surveying the verse as a whole, it can be observed that the translator has injected a heightened interpretation into it, which has elevated the benefits of wisdom on the one hand, and intensified the effects of evil on the other.¹

The homily which is appended to v. 12 may be translated:—

'He who leans upon falsehoods, shepherds winds and pursues winged birds,

For he has forsaken the paths of his vineyard,
and strayed from the tracks of his own field.

He wanders through a waterless desert and a land appointed to drought'.

¹ See Introduction p. xxi.

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(or, 'He wanders through a waterless desert and an appointed land, in thirst,)

He gathers barrenness with his hands'.

Of the two forms of line 4, the first is that preferred by Reuss (p. 183), Toy (p. 196), Müller-Kautzsch (p. 75), and Barucq (p. 98). There is, however, a grammatical inconsistency in the line in that one would have expected γην διατεταγμενην to be in the same case (the genitive) as ἀνυδρου ἐρημου. The second form of line 4 is the interpretation followed in the Peshitta, where the Greek expansion can also be found.

The homily is loosely constructed with allusion to or imagery drawn from motifs found elsewhere in Proverbs, also from other parts of the Greek Bible. Perhaps the most striking parallel can be seen in the last lines beginning from διακορευεται. Allusions to Hosea 2:5 (following the verse numbering in Rahlfs) are only thinly disguised. The Hosea text reads:-

καὶ θησομαι αὐτην ὡς ἐρημον καὶ ταξω αὐτην ὡς

γην ἀνυδρου καὶ ἀποκτενω αὐτην ἐν διψει,

'I will set her as a desert and I will appoint her as a waterless land and I will kill her with thirst'. The correspondences between the Proverbs and Hosea texts can readily be perceived, the waterless desert (ἀνυδρου ἐρημου - γην ἀνυδρου), the appointed land (γην διατεταγμενην - ταξω αὐτην ὡς γην), the drought or thirst (ἐν δυσηδεσιν - ἐν διψει).

Hosea 9:16 reads:- 'Ephraim is distressed, his roots have dried up, he shall no more bear fruit' (καρπον οὐχεται μη ἐνεγκη). This last may be the allusion in the rather unusual expression συναγει ... ἀκαρκτιαν 'he shall gather ... fruitlessness'.

If the suggested allusions to Hosea are correct, then it may well also be the case that the metaphor at the beginning of the homily, οὗτος ποιμαίνει ἀνεμους, 'he shepherds winds' has been inspired by Hosea 12:1, ὁ δὲ Ἐφραιμ ... ἐδιώξε καυσωνα, 'Ephraim ... has pursued a scorching

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wind'. One could also note, however, a fairly similar theme at Proverbs 28:7, where a foolish son is described as ὁς δε ποιμαίνει ᾄωτιαν, 'he who shepherds profligacy'. In the same way, Toy (p. 196) suggests the influence of Ecclesiastes (1:14), (similarly, Currie-Martin p. 69).

On the theme of the vineyard and the field, one may note that, in a number of places, Israel is symbolised as a vineyard or a vine (e.g. Hosea 10:1; Isaiah 5:1ff.; Psalm 80:8ff). However, in this context where the foolish man is depicted as forsaking his vineyard, perhaps the closest parallel is Proverbs 24:30ff. where the foolish man is actually said to be a deserted vineyard, 'like a field (γεωργιον) is a foolish man, and like a vineyard (ἀμπελων) is a witless man, if you leave him he will be withered, he will be wholly rank and will be forsaken (ἐκλελειμμενος)'.

Correspondences with Greek passages weigh against any suggestion of a Hebrew original or basis for this addition, as suggested by Lagarde (p. 31) Frankenberg (p. 64), and Kuhn (BWANT p. 88).

It is clear that none of the passages noted above could be viewed as exact quotations, since the differences are marked and obvious. The similarities, however, between them and the Proverbs addition at 9:12 are sufficiently strong to suggest that they have formed the basis of the didactic homily. This method springs from the process of augmenting a passage by appending citations from other Biblical texts to stress an exegetical point (see Introduction p. xxviii). From a different perspective, Gerleman (LUA pp.33-34) has pointed out some possible parallels with the wider field of Greek literature. The most striking is ὄρνις ζῆταις, ἀνεμους θηρευσεις, 'you hunt a bird, you will pursue winds'. While such general influence is possible, the similarities in 9:12ff. to other parts of the Greek Bible are sufficiently marked to suggest that this is the immediate source of inspiration for the images and phraseology of the expansions. The expansion at 9:18ff. is of a similar nature.

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After xaxa Codex 23 and minuscules (ignoring minor differences) add the following reading:-

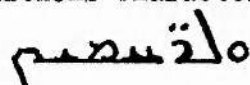
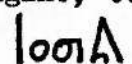
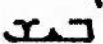
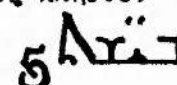
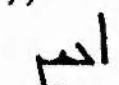
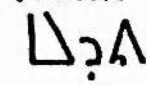
υἱὸς πεκαίδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακονῶν χρησεται

'a disciplined son will be wise, and will be subject to a foolish servant'.


The meaning of this aphorism appears to be that a well-disciplined child will obey even the least capable of household servants. It probably serves as an illustration of 12b in the Greek, that a wise son (taking υἱὸς of 12a literally), will be wise also for those nearby. The sense 'be subject to' attributed to χρησεται (cf. L.S. 2002.III) seems to be demanded by the context.

The Peshitta follows the Greek in v. 12, firstly in the reading of the verse itself, and secondly by incorporating the long Greek addition, appended to verse 12 (Hitzig, Introduction p. xxx).

In looking at v. 12 itself, one may note all the various interpretation and additions characteristic of the Greek, e.g.  (Septuagint, υἱὸς),

 (Septuagint, καὶ τοῖς κλησίου); 
 (Septuagint, κακὸς ἀποβῆς);   

(Septuagint, ἀντλήσεις xaxa). Of this last, it may be noted that the

Syriac root  , 'drain', 'dry up (of water)', reflects the Greek

ἀντλέω in the sense 'drain the dregs' and thus supports this reading against

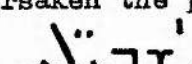
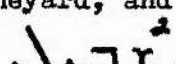
the suggested emendation, ἀνατλήσεις (see above). There are no traces

at all of direct translation from the Hebrew in v. 12.

As noted above, the Syriac incorporated the Greek addition at v. 12, but the rendering is not always literal (cf. Baumgartner p. 97), as the following translation shows:-

'Whoever speaks deceitfully shepherds winds, and pursues the birds of

heaven. For he has forsaken the path of his vineyard, and wandered from

the tracks ('tracks'  , 'track'  , Lee and

Walton) of his husbandry to journey in a waterless desert and from whatever

¹ Ambrosianus, Di Lella (Ms 7a1), and Urmiah

² Mss. 12a1 fam.

³ Mss. 415, 1114 read 'path' (ܠܬܪܝܩܐ)

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is trodden (or cultivated) he travels in thirst. Also he will gather nothing'. The root **ܐܬܐ** in the expression 'whoever speaks deceitfully' means generally 'to speak or prate foolishly' (Thes./2725). The whole phrase is an interpretative rendering of **ὅς ἐπειδεται ἐπὶ ψευδεσιν**. One may compare the literal 'he who leans upon lies' (**ܐܬܐ ܕܡܠܝܡܐ**) of the Syro-Hexaplar. (Kuhn, BWANT p. 106 wishes to emend the Syriac to read **ܐܬܐ**, 'he who hopes deceitfully', but this does not make very good sense.) Similarly, the expression **ὄρνεα πετομένα**, 'winged or flying birds' is translated somewhat loosely by **ܐܬܐ ܕܥܡܐܢ**, 'birds of heaven' (cf. Syro-Hexaplar **ܐܬܐ ܕܥܡܐܢ**, 'flying birds').

More problematical is the translation of the difficult line, **καὶ γὴν διατεταγμένην ἐν διψώδεσιν** by **ܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ**, 'from whatever is trodden he wanders in thirst'. Kuhn (BWANT p. 106) suggests that the Syriac translator read a form such as **ἐκ τῆς διαπεκατημένης**, from **διαπατεω**, 'tread through', but this is a purely arbitrary emendation. It is more likely that the participle **ܐܬܐ** is a repetition of **διαπορεύεται** from the previous line, but by using **ܐܬܐ** instead of **ܐܬܐ** = **δια**, he is able to make **γὴν διατεταγμένην** an antithesis to **ἀνυδρον ἔρημον**. The phrase 'whatever is trodden' indicates main thoroughfares or highways, places where human activity is common. This would be a good contrast to desert wastes (cf. Thes./955, **ܐܬܐ ܕܐܬܐ** = **ἔρημος ἀβατος**, 'untrodden desert'). This appears to be the main motivation for the unusual rendering of the Greek/ **ܐܬܐ** It would seem that the Syriac translator has paraphrased the Greek **γὴν διατεταγμένην** to produce a smooth rendering with a strong antithesis. It is unlikely that **ܐܬܐ** can be related to any of the senses assigned to **διατασσω** (cf. Syro-Hexaplar, literally, **ܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ**, 'a land assigned in droughts').

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Finally, the last line in the Peshitta has no representation of $\chi\epsilon\rho\sigma\iota\nu$ in its rendering, $\text{אֵל שֶׁסֵּבַח לֹא מִן} \text{, 'also he will gather nothing'}$. Also, $\acute{\alpha}\lambda\alpha\rho\chi\iota\alpha\nu\iota\varsigma$ is given an absolute interpretation, 'nothing'. Again, one may compare the exactness of the Syro-Hexaplar, $\text{מִן בְּיָדָיו לֹא יִסְבֵּחַ} \text{, 'he gathers with his hands no fruits'}$.

Reviewing the passage as a whole, the Peshitta translator of this Greek passage appears to have abstracted what he felt to be the general sense, as opposed to the method observed in the Syro-Hexaplar, where as exact a translation as possible is given.

The Targum is independent of the Peshitta in v. 12, following MT. A small interpretative element intrudes in 12b where $\text{לְבַדְּךָ תִּשָּׂא} \text{, 'you alone will bear (it)'} \text{ is translated by } \text{וְלִחְוִדְךָ תִּסָּעַן} \text{, 'you alone will err'}$.

v. 13

The translator divides this verse differently from the punctuation in MT, by taking פְּתִיּוֹת with 13a.¹ This forms the basis of a paraphrase, so that the first half of the verse reads, 'a foolish and impudent woman will be devoid of a morsel' ($\acute{\epsilon}\nu\delta\epsilon\eta\varsigma \psi\alpha\mu\omicron\upsilon\varsigma \gamma\iota\nu\epsilon\tau\alpha\iota$). The supplied 'and' connection between $\text{כִּסְיֹת הַמִּיָּה}$ stems from this particular division of the words. The suggestion that פְּתִיּוֹת has here been equated with either

פֶּה or פִּתּוֹת , both meaning 'morsel', seems likely (Jaeger p. 72; Lagarde p. 32; Heidenheim, DVETFK, Vol. III p. 345; Oort, TT p. 405; Toy p. 192; Mezzacasa p. 134), although this would still not account for either $\acute{\epsilon}\nu\delta\epsilon\eta\varsigma$ or $\gamma\iota\nu\epsilon\tau\alpha\iota$. The suggested emendation of Kaminka (HUCA p. 176) חֲמִידָה פְּתִיּוֹת , 'desiring morsels', is very weak since הַמִּיָּה is already represented by $\theta\rho\alpha\sigma\epsilon\omega$, and cannot be the object of emendation. Oort suggested פֶּה as the basis of the Greek, but there is nothing in the Hebrew text which would account for פֶּה .

While the basis of the paraphrase has stemmed from פְּתִיּוֹת derived

¹ See Introduction p. xxiv.

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from the root נחם, the filling out of the paraphrase has come from the translator's own pen. Considered exegetically, it seems to be an allusion to 6:26 (Jaeger p. 72), where it was said that the price of a harlot was about as much as a piece of bread (ὀση καὶ ἐνος ἄρτου). The inference here is that the foolish woman will come to lack even the harlot's hire. The additional word, ἄρτων (MS 23 and minuscules), following ἡμιου, makes clear that the morsel is indeed a piece of bread, and may be an attempt to make the allusion to 6:26 more apparent.

The Hebrew of 13b is also subject to interpretation in the reading, 'she does not know shame' (ἀίσχυνην). The meaning of נֹלֵךְ יָדָהּ מִחֶמֶת is unclear (McKane p. 367), and it is quite likely that the interpretative ἀίσχυνην has stemmed from the description of the woman as θρασεία, 'impudent' (13a). The substantial amount of interpretation present in the Greek of v. 13 militates against suggested emendations of 13b (e.g. נֹלֵךְ Jaeger p. 72; Umbreit p. 111; Hitzig p. 86; Lagarde p. 32; Graetz, MGWJ p. 159; Baumgartner p. 98; Steuernagel p. 291; Scott p. 75; Ehrlich p. 45; BHS; cf. also Toy p. 192 who 'doubtfully' accepts נֹלֵךְ). (p. 205) Delitzsch/argues against נֹלֵךְ on the grounds of Hebrew usage, suggesting that the construction here would require נִשְׁחַל. For a similar reason, Frankenberg (p. 64) would prefer to read הִכְלִים (Niphal infinitive construct of חָלַל, 'to be ashamed'). Neither of these suggestions, however, can claim the support of the Greek any more than נֹלֵךְ.

Verse 13 of MT appears as part of v. 14 in the Peshitta. The difficulty of verse division stems from the long insertion taken from the Greek following v. 12, which, in the Peshitta, functions as v. 13. The verse reads, 'a foolish woman is enticing (מְחַלֵּל), and does not know shame (לֹא יָדָהּ מִחֶמֶת)'. This means that the Greek division of the line is followed in the Syriac in that פְּתִיחַ is taken with 13a. The second part of the line is a reproduction of the Greek, ἡ οὐκ ἐκίσταται

D. Lalla in his printed text includes the insertion with verse 12. In his edition therefore verses 13 and 14 agree exactly with the verse division of MT.

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αλογυνν. This reading, found in the Urmiah and Ambrosianus¹ texts, is omitted in Lee and Walton.² In the first part of the verse the translator has given his own understanding of the Hebrew. The word **מַזְלִילָה**, is a translation of **מַזְלִילָה** (Pinkuss, ZAW p. 162), which has been derived from **מָה** not in the sense of being simple or foolish, but in its other sense of 'persuading' or 'enticing'. The translator may have been influenced in this derivation by the description of the **אִשָּׁה זָרָה** at 7:5, where it is said, 'whose words are enticing' (**בְּקִצְבִּלֶיךָ מִקְלָה**). While this derivation may be lexically inadmissible at 9:13, it is apt exegetically, since the following verses depict the woman's attempts at seducing those who pass by.

If it is correct that **מַזְלִילָה** is a translation of **מַזְלִילָה** then **הַמִּיָּה** has either been omitted or it could be that **מַזְלִילָה** **הַמִּיָּה** 'witless' is an abbreviated rendering incorporating both **כַּסִּילוֹת** and **הַמִּיָּה**. While this last is possible, it would be unsatisfactory since **הַמִּיָּה** is not a synonym of **כַּסִּילוֹת** but describes a further aspect of the woman's character. The translator seems uncertain of the meaning of this participle, this being suggested by 1:21 and 7:11 where he appears to have followed the Greek. That he has not done so in this instance may be due to the unusual reading of the Greek in 13a.

The Targum follows MT with the exception of the last word in the verse where the indeterminate **מָה** is given a moral sense by the translation **טוֹבָה**, 'good', thus **וְלֹא יָדְעָה טוֹבָה**, 'and she does not know good'. There is no more reason for suggesting a variant **טוֹב** (as in Baumgartner p. 98) underlying this reading than for positing **כֻּלָּמָה** on the basis of the Greek **αλογυνν** (cf. Pinkuss, ZAW p. 132). Also, it was noted at 7:11 that the Targum treats **טוֹבָה** and **הַמִּיָּה** as synonyms. The translation offered for **הַמִּיָּה** here in **פְּרִידָתָא** ('gad about', Levy, Vol. II p. 287) is the same as that for **טוֹבָה** at 7:11.

¹ Thus also Di Lalla's text (מַזְלִילָה)
² Lee and Walton omit the words **מַזְלִילָה** **הַמִּיָּה**

Ch. 9:14,15vv. 14,15

The only difficulty in the Greek of v. 14 is the translation of קרמ' מרמי, 'on the high places of the town' by ἐμφανως ἐν πλαταιαις, 'openly in the streets'. This is a guess at the meaning of the Hebrew to suit a context where the woman is displaying herself for the purpose of seduction. The basic problem for the translator is his inability to deal with קרמ, which he consistently mistranslates (see note at 8:3).

There is no deviation from the Hebrew in v. 15, as far as meaning is concerned, but the grammar is somewhat modified. The expression לעררי קרמ, literally, 'the traversers of the way' is abbreviated to τοὺς κερποντας, 'those passing by' (Lagarde p. 32). Some MSS (A, 23 and minuscules) rectified the apparent omission of קרמ by adding ὁδον after κερποντας. (That ὁδον has been omitted for metrical reasons, Gerleman, LUA p. 16, is unconvincing since no complete metrical pattern can be observed in the line.) It is possible, however, to read the Greek so that κερποντας is taken with κατευθυνοντας and so that ἐν ταῖς ὁδοῖς ἀβων relates to both participles, 'calling to those passing by and going straight on their paths'. This is to view the abbreviation from a slightly different angle where קרמ is regarded as being incorporated in ἐν ταῖς ὁδοῖς ἀβων. That the Greek translator has read the two participles in conjunction is suggested also by the observation that המישרים ארחותם, 'those who make their paths straight' has been modified slightly by making המישרים intransitive and by supplying a preposition before ארחותם/תאῖς ὁδοῖς ἀβων. This enables κερποντας to be related to ארחותם/תאῖς ὁδοῖς ἀבων in a way which is impossible for עררי in the Hebrew text!

The Syriac translator also has difficulty with the expression מרמי קרמ. In a way somewhat similar to that in v. 3, the construct form of מרמי is ignored but, whereas in v. 3 מרמי was treated as if it were a

¹ See Introduction p. xxiv.

Ch. 9:14,15

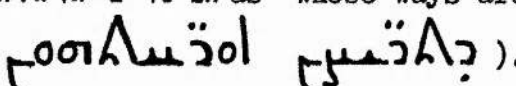
plural noun - 'heights' (**למא**) - here it is treated as if it were an adjective related to **כסא**, 'she sits ... upon a high seat' (**למא כסא**). The translator's problem, as also in the Septuagint, stems from **קרת**. At 8:3 and 9:3 the Syriac translator views it as a derivative from **קרא**, 'call', but at 9:14 the following infinitive **לקרא** makes such a translation difficult, with the result that the translator either omits **קרא**, or it may be that it is loosely coalesced with **לקרא** (cf. Baumgartner p. 98).

In v. 15 the Peshitta follows the Hebrew closely, though **המשרים** is read as if it were a passive rather than an active participle, thus, 'whose ways are straight' (**בשרהם אסרם**). This could stem either from unpointed text or be no more than a variation of interpretation, reading the text as pointed in MT.

The Targum has practically an identical text to that of the Peshitta in v. 14, except that an additional word, **ועשינא**, appears at the end of the line, 'she sits at the door of her house upon a high and mighty seat' (**על כורסייה רמא ועשינא**). The word **ועשינא** appears to be an attempt at representing **קרת** by drawing on one of the expressions found at 9:3 which stem from **קרת** - **ועשינא דנזירין**, 'mighty and fortified'. However, while the description of the heights at 9:3 as 'mighty and fortified' presented an effective image, the description of the harlot's seat as 'high and mighty' seems much less appropriate and certainly cannot be related to **קרת** = 'town'. This could suggest that **ועשינא** at 9:14 is a secondary addition to the Targum text. It is an attempt to rectify the omission of **קרת** in the Peshitta text by drawing on the reading of 9:3, but in so doing displays a lack of knowledge of the basic meaning of **קרת**. Oort (TT p. 405) and Ehrlich (p. 45) suggest that the Targumist read **קרי**, 'weighty/dignified', instead of **קרת**. However, this ignores the connection with 9:3. In addition, **ועשינא** does not mean 'weighty' and has no derived sense

Ch. 9:14,15,16

of 'honourable'.

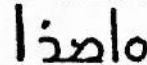
The Targum in v. 15 is again identical with the Peshitta, thus repeating the translation of the infinitive לקרא by the participle קריא, and also rendering חמישרים ארחותם as 'whose ways are straight' (חריצין דחריצין; Syriac, ).

v. 16

Whereas in v. 4 the פתי, when addressed by Wisdom, was termed by the translator ἄφρων 'foolish', here, when addressed by the foolish woman, he is termed ἄφρονεστατος, 'most foolish'. (The transcriber of α harmonises the two texts by reading ἄφρων also at 9:16.) This is a distinction introduced by the translator to indicate that those who are the object of the woman's attentions are in a greater state of ignorance than those addressed by Wisdom, and thus are more likely to fall into waywardness.

In a similar manner to v. 4, הנה is translated by προς με and חסר 17 is put into the plural form, ἔνδεσσι δε φρονήσεως, 'those lacking understanding'.

In unpunctuated text, the form אמרה may be viewed either as a third person feminine perfect or a first person imperfect cohortative. The Greek reveals a state of confusion between these two forms in that a third person is read in v. 4 (εἶπεν), whereas a first person is read in v. 16 (κατακελευομαι). While the Greek is cited as support for repointing אמרה at v. 16 as a first person form (Ehrlich p. 46; BHS), the different approaches at v. 4 and v. 16 considerably weaken its authority in this regard. Schleusner (p. 306) wishes to emend the Greek to κατακελευεται (found in Clement of Alexandria), but this is a harmonising reading.

Following a supplied participle  'and saying', to link vv. 15 and 16, the Syriac translator renders v. 16 in identical fashion to v. 4. Thus אמרה is read as a first person form as on the previous occasion.

Ch. 9:16,17

The Targum follows MT apart from a few small divergences. There is a supplied connection, מְסוּל, 'for', at the beginning of the verse and הָנָה is translated by לִוְתָה, 'to her'. One may compare the reading לִוְתָה to לִוְתִי, 'to me' in v. 4, which ^{there} reflects the Syriac . It may well be that לִוְתָה in v. 16 is an emendation of an original לִוְתִי, perhaps being an attempt to keep the verse in third person terms throughout. The form וְאִמְרָה is either a Hebraism, or perhaps, the participle with 'ה' instead of 'א' (as pointed in Miqraoth Gedoloth). This is unexpected, since אִמְרָה is found at v. 4.

v. 17

An obvious difference between the Greek and Hebrew texts of v. 17 is that the two halves of the line appear in inverted order in the Greek. This may be no more than an accident of transcription. It could be, however, that there has been some interaction with the addition which is found in the Greek after v. 18. Inspection of these extra lines shows that water is the focus of various metaphorical aphorisms. The inversion of the lines in v. 17 brings the reference to 'stolen waters' a little closer to the addition of v. 18, for which it serves as a source of inspiration. This observation offers some explanation for what would otherwise be only a curious accident. Neither the inversion nor the addition is necessarily to be attributed to the original translator.

Apart from the word ordering, there are other divergences in the Greek which may be noted. The force of the Hebrew verbs נָחִי, 'they are pleasant' and יָפִי, 'they are sweet' is represented by an adverb ἡδῶς 'pleasantly' and an adjective γλυκερὸν 'sweet', respectively. In the Greek the verb ἀψάσθε (partake) is supplied by the translator and governs both parts of the verse:-

'partake pleasantly of secret bread,
and the sweet water of theft'.

Ch. 9:17,18

The supplied imperative (ἀψασθε) springs from the direct speech itself and perhaps the desire to have a parallel command to that of Wisdom (v. 5) ἐλθατε, φαγετε.

Baumgartner (p. 98) takes the view that ἀψασθε ἡδεως stems from נָּשָׂא read as נָּשָׂא , from the root נָּשָׂא , 'to taste', but the treatment of יָרֵחַ weighs against this. While further support for the suggestion might seem to stem from the Greek variant, γευσασθε (MS 161 and 252 margin), Lagarde (p. 33) had already correctly noted that this is merely a gloss on ἀψασθε and is no support for a variant Hebrew text. Similarly, κίετε added in MS 23 and a number of minuscules after γλυκερου is a balancing imperative to ἀψασθε understood in the sense of 'taste'.

The Peshitta and Targum both follow MT. The Targum is slightly more precise in acknowledging that סֵתֶר is a noun and not an adjective, כֶּמֶן סֵתֶר , 'bread of secrecy'.

v. 18

There is a lengthy addition to v. 18 in the Greek, which, in a manner similar to 12ff., takes the form of a homily strung together with phrases and allusions drawn from elsewhere in Proverbs.

Verse 18 itself is subject to a number of interpretative changes at the hands of the translator, as demonstrated by 18a - 'he does not know that giants (γίγαντες) perish at her place (κατ' αὐτὴν ὀλλυνται)'. The translation of סֵתֶר by γίγαντες is the same as at 2:18 (see note there). The adverb בָּהּ is represented by κατ' αὐτὴν, which can have the same meaning as the French 'chez elle',¹ but the use of this phrase stresses the agency of the female in despatching her victims to the underworld.

The verb ὀλλυνται is an addition and serves the function of stressing not only that the γίγαντες have departed this life, but that they met their end at the house of Folly. Toy (p. 192) and Mezzacasa (p. 135) account for κατ' αὐτὴν ὀλλυνται as stemming from בָּהּ יָרֵחַ i.e. an

¹ L.S. 1302.B.II.2.

Ch. 9:18

accidental duplication of letters, resulting in an additional verb. However, considering the extensive modifications and additions to be found in verses 17 and 18 of the Greek, this is unlikely to be the reason behind the Greek expansion.

In 18b the translator has rendered קרא׳ not on the basis of קרא, 'call', but has related the form to קרא׳, 'encounter' (Jaeger p. 72). However, he has further modified the Hebrew by ignoring the plural reference, reading instead a singular, and making the foolish youth the subject of the verb. In this way he maintains grammatical symmetry with י״י/οἱδε in 18a, 'and he comes upon (συναντα) a snare of hell'.

The translation of קמא׳, 'depths' by κερυρον 'snare' is unusual. This word is found only here in the Septuagint, and the translator has possibly based his rendering on the association of קמא with pits - deep places into which one can fall and be trapped. Although κερυρον is cited in L.S. (p. 1397, III) as meaning a snare-type of trap for catching small game, the basic association of the term seems to be rather with springboards, as used by tumblers and acrobats (thus also Caird, JTS 19, 1968, p. 29). Perhaps the image which the translator intends to convey here is of a sprung trapdoor through which an unsuspecting victim falls and plummets straight down into the underworld regions. Caird suggests that the imagery is either of a springboard or tightrope, though the latter seems less likely.

Kuhn (BWANT p. 88) wishes to emend the Greek to read κερυρον stemming from קמא׳ (Old Testament Anakim), instead of קמא׳, but it is difficult to see how one could get good sense out of such an emendation. Lagarde (p. 33), by comparison, wishes to emend to σκευασρον 'receptacle' but this sense is poor, and the form bears little similarity to that of κερυρον. Mezzacasa (p. 135) wishes to read ἐν ταρπον 'in a ditch', in this way getting closer to the Hebrew. However, the emendation is no

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more likely than those mentioned already. Unusual interpretations of this nature, in the majority of cases, originate in the mind of the translator. Treating them, without further ado, as examples of misreading or corruption, in many cases conceals the real nature of the translation offered.

The addition following v. 18 reads:-

'but turn away, do not tarry in the place,
do not set your eye upon her (or do not set your name upon her),
for so you will cross strange water
(+ and you will cross a strange river, A, $\kappa^{\circ,a}$, 23 and minuscules).
But keep away from strange water,
and do not drink from an alien fountain,
that you may live a long time,
and that years of life may be added to you'.

As at v. 12, this is an example of a moralistic homily. It is constructed from phrases found in, or allusions relating to, other parts of Proverbs. The main theme is the avoidance of 'strange water' and has arisen from the enticing words of the foolish woman (v. 17) to 'partake of the sweet waters of theft'. It is difficult to see why Weismann (p. 32) thinks these lines would have formed a link with vv. 7-12 of the Hebrew as there is no obvious thematic connection between them.

The main admonition to avoid 'strange water' and not to drink from an 'alien fountain' probably alludes to 5:15ff. (Oort, TT p. 405; Toy p. 191; Müller-Kautzsch p. 75), where there is a long section featuring the symbolism of waters (ἵδματα) and the fountain (κρήνη), which begins, 'drink water from your own vessels, and from the fountain of your own cisterns'. At 9:18 the exhortation is presented in negative form since the dominant figure in the preceding section is the woman of folly.

In the opening line there may be an echo of an earlier warning against staying in the place of the wicked, 'in whatever place (ἐν ᾧ ἂν τοῦτοι) they are encamped, do not go there, but turn away ... and pass on' (4:15).

Ch. 9:18

Thackeray (JTS XIII, 1912, p. 50) wishes to omit μη χρονισις ἐν τῷ τοκῷ for metrical reasons. However, Thackeray does not establish in a convincing way that classical metre can be used as a critical tool in this way in the Greek version of Proverbs.

The imagery of the second line is not entirely clear since there is a textual variation. The A text and minuscules, along with the Peshitta and the Syro-Hexaplar, read μηδε ἐκιστησις το σον ὄμμα πρὸς αὐτην, while the texts of X, B and other MSS read μηδε ἐκιστησις το σον ὄνομα πρὸς αὐτην. The textual variation has come about because of the similarity of form and sound of ὄμμα and ὄνομα in conjunction with the preceding ον of σον. Of the two readings, that of the A text makes better sense, being a straightforward admonition not to gaze on the allurements of the foolish woman. Also, in relation to the ὄμμα reading, one may note the same idiom is found at Proverbs 23:5, where, in relation to a poor man looking at a rich man it is said, εἰς ἐκιστησις το σον ὄμμα πρὸς αὐτον, 'if you should set your eye upon him ...'.

With regard to the second reading, which is more problematical, the expression ἐπετιθῆμι ὄνομα simply means to name someone or something, i.e. to give them a designation (L.S. 666.A.VII and B.VI). There is no example cited in the Lexicons of this expression meaning to marry, although it is perhaps possible that it could be so taken. However, the woman of 9:13ff. is not depicted as seeking a husband, but rather clients in the practice of prostitution. To see a reference to marriage in ἐκιστησις το σον ὄνομα πρὸς αὐτην would make little sense in the context. Thackeray describes ὄνομα as an obvious error.

The last two lines, 'that you may live a long time, etc.', have been taken from v. 11 with only minor modifications (Baumgartner p. 98; Bickell, WZKM p. 102; Toy p. 191; Müller-Kautzsch p. 75). The reading κροσσεθησεται found in the last line in some minuscules (109, 147, 157,

Ch. 9:18

254, 260), though favoured by Thackeray on metrical grounds, is an obvious textual harmonisation to v. 11 and should be rejected.

In reviewing the addition as a whole, the general pattern is clear. The homily is appended as a reflection on the theme and symbolism of forbidden water. The sources of the various admonitions can, for the most part, readily be found in other texts in the Greek version of Proverbs. In this respect it is akin to the expansion at 9:12.

The Peshitta is strongly influenced by the Greek in v. 18, most obviously by incorporating the lengthy Greek addition at the end of the verse. In the first half of v. 18 itself, the reading ܕܢܚܬܐ
ܕܠܐ ܐܬܬܐ ܐܢܝܢ, 'giants are slain at her place' is a reproduction of the Greek, γιγνησκει κατ' αὐτὴν ὀλλυνται. The second half of the verse follows the Hebrew, a minor difference being that 'pnv is translated by a singular, 'in the depth (ܠܡܥܬܐ) of Sheol are all those summoned to her'.

The translation of the Greek addition reads:-

'but get up and do not tarry in her place,

and do not fix your eye on her.

For thus you will cross strange water

and traverse a strange river.

Turn aside from strange water,

and do not drink from strange water,

for length of days and years of life will be added to you'.

This is a more accurate translation of the Greek than was exemplified in the similar instance at 9:12. The text which the translator used had the line, καὶ ὑπερβῆναι ποταμὸν ἄλλοτριον, found in A, x^c, a, 23 and minuscules, (a textual point noted by Pinkuss, ZAW p. 162) (see Introduction p. xxxix). An interesting deviation from the Greek is found in the last line where, instead of the Greek turn of phrase, κολὺν ζῆντος χρόνον, 'You

' See Introduction p. xix.

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will live a long time', the translator uses the Hebrew expression, 'length of days', which, in conjunction with 'years of life' is strongly reminiscent of the phrase at 3:2, כי ארך ימים ושנות חיים... יוסיפו לך. This phraseology may indicate that the Syriac translator failed to notice that the Greek was actually a quotation of its own text at 9:11. One may compare the literal translation in the Syro-Hexaplar ܐܡܬܐ ܕܘܚܬܐ ܠܬܝܠܬܐ ܕܝܝܡܝܢ, 'so that you will live a long time'.

The Targum, as one would expect, has no additional material following v. 18, but, in the translation of v. 18 itself, shows unmistakeable affinity with the Peshitta text.

The reading in 18a, 'he does not know that she has slain (ܐܡܝܠܬܐ) mighty men there (ܕܢܗܝܢ)', is a variation of the Peshitta, 'he does not know that mighty men are slain at her place'. The Targum is somewhat closer to MT by employing the adverb ܕܢܗܝܢ, reflecting the Hebrew שם, as against the Syriac ܕܝܠܬܐ. This small harmonisation to MT seems to account for the different construction in the two texts.

In 18b the Syriac and Aramaic texts are almost identical, thus the translation of ܩܪܝܐ ܠܗ in both as ܕܡܘܨܝܢ ܠܗ / ܕܡܘܨܝܢ ܠܗ, 'all who are summoned to her'. A small difference that can be noted, however, is that, in the Targum, ܕܡܘܨܝܢ is represented by a corresponding plural ܕܡܘܨܝܢ, as against the singular of the Peshitta, ܕܡܘܨܝܢ. In spite of this correction to MT, the prefixed 'and' connection found in the Peshitta, but not in MT, has been overlooked and appears also in the Targum.